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A Grammar of the Common Dialect
of the Tamulian language called
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TAMULIAN GRAMMAR.

CHAPTER I.

Of the Tamul Letters.

§ I.

OF THE NUMBER AND FORM OF THE LETTERS.

1. THE Tamulian Alphabet consists of thirty Letters, which they denominate எழுத்து: twelve of these are Vowels, and eighteen Consonants. The former are called உயிர், the latter மெய், as if one should say, *Soul* and *Body*; which is by no Means absurd; for a Consonant without a Vowel is a Body without a Soul: hence a Consonant, to which no Vowel is joined, is by them also called செற்றெழுத்து, that is, *a dead Letter*. Of the twelve Vowels five are short, and are called குற்றெழுத்து: அ, *a*. இ, *i*. உ, *u*. எ, *e*. ஒ, *o*. Five are long, and are called நெட்டெழுத்து: ஆ, *â*. ஈ, *î*. ஊ, *û*. ஏ, *ê*. ஓ, *ô*. The other two, which the Tamuler place among the long Vowels, are in Fact Diphthongs: Vizt. ஐ, *ai*, and ஔ *au*. Here follow these twelve Vowels in the Tamulian Order.

அ. ஆ. இ. ஈ. உ. ஊ. எ. ஏ. ஐ. ஒ. ஓ. ஔ.

2. The eighteen Consonants, likewise disposed in Tamulian Order, are these.

க. ங. ச. ஞ. ட. ண. த. ந. ப. ம. ய. ர. ல.
வ. ழ. ள. ற. ன.

I will expreſs the Power of each Letter hereafter. From theſe Letters they form others, which may more properly be called Syllables than Letters; as they are Figures, in which Vowels are joined to Conſonants. For the Tamuler do not follow the excellent European Way of placing the Vowel after the Conſonant in Order to form Syllables, but from the Conſonant and Vowel joined together they make a third Figure. And in like Manner as they call the Vowel the Soul and the Conſonant the Body, ſo they fitly call theſe Syllables உயிர்மெய், as if they ſhould ſay, *an animated Body*: but they uſe the Figures of Vowels above repreſented only at the Beginning of a Sentence. And ſince the twelve Vowels may be joined to every Conſonant, ங excepted, each Conſonant has twelve Figures, which I ſhall here exhibit.

3. And (1) to expreſs ſhort *a*, they add nothing to the Conſonant; the ſame Figure, for *Ex*. க, expreſſing both the ſimple, final, mute, Conſonant *k*. and the Syllable *ka*, and ſo with the Reſt: which certainly is not commendable, and perplexes young Beginners. (2) In Order to expreſs long *â*, they add the Figure ா. Thus கா *kâ*. தா, *tâ*. பா. *pâ*. &c. Except ண, ன, ற, to which ா is not joined as to the other Letters, to expreſs long *â*, but they change the Figure thus, ணா, னா, றா. However, as the ſaid Figure ா ſtands alſo for the Letter *ra*, it is liable to an Equivocation: thus தாம் can be read *tâm*, *he himſelf*, ſpeaking reſpectfully; or it may be read *taram*, denoting-*times*: therefore ſome, when this Figure expreſſes long *a*, write ா for Diſtinction's ſake, but when it ſtands for *ra*, they bend it's Forefoot a little after the Grandonic manner, and write ர. But in their Grammar, which they call நன்னூல், in Order to diſtinguiſh both the long

a from the Letter *ra*, and the simple Consonant from the Consonant united with short *a*; they teach that some Signs, called புள்ளி should be placed over the Figure. Thus when the Letter is a simple Consonant, they say, this Sign (°) should be put over it: For *Ex*. this Word அர்த்தம், cannot be read *arratam*, as it would be if that Sign were not put, but it is read *artam*, *Signification*. But to obviate the second Ambiguity, if this Figure ா signifies long *â*, nothing is superscribed: but if it expresses the short Syllable *ra*, a Mark is to be placed on it: for *Ex*. தாம without any Sign read *tâm*, with this Sign தாம read *taram*. Thus the Word, பலா, can be read *palâ*, and then it has no Mark, and signifies a certain Tree: it may also be read paler, *many*, and then it is marked thus பலர். Thus மலா, if it be written மலர், is read *maler*, *Flowers*: if written மலா it is read *malera*, and is the Infinitive of the Verb மலருகிறது, *to flourish*. In like Manner, as the Figure expressing *e* short and *é* long, *o* short and *ô* long, are the same, they teach that for the Sake of Distinction the long Letters should be noted with no Sign, but the short ones with this (—). So மேய் is read *méy* long, because the ெ is marked with no Sign, and means *feed*: but மெய் is read *mey* short, and signifies *Truth*. Thus போய் without Sign, is read *pôy* long, and denotes *going*: but பொய். is read *poy* short, and signifies *a Lie*. However useful this would be, principally to Beginners, I never saw these Signs made Use of any where, except in a few Sentences, perhaps thro' the Carelessness of the Transcribers. I beg to mention, that I have devised another and easier Mode to distinguish *é* and *ô* long from the short ones; that is, if the Figure ெ, called *combu*, which serves for both,

be

be written ſimply in this Form, it ſtands for ſhort *e* and *o*; but if the upper Limb be inflected, as I ſhall say below of long *i*, thus ோ, then *é* and *ó* will be long. Thus மெய், *mey*, ſhort; but மேய், *mêy*, long. Thus பொய், *poy*, short; but போய், *pôy*, long. This Method has been approved of and adopted by many. (3) Instead of ſhort *i* they add to all Letters this Figure (ി). Thus கி, தி, பி, வி, &c. But to the Letter ட, they either add the ſame Sign, and write டி which is more elegant, or elſe they write டி. (4) Long *i* they expreſs by inflecting the ſaid Mark, thus; கீ, தீ, பீ, வீ, &c. (5) *e*, both ſhort and long, they expreſs, by placing before each Letter this Figure ெ, which they call கொம்பு: கெ, தெ, மெ, &c. (6) *o*, both ſhort and long, they expreſs, by placing before the Figure, which they uſe to denote long *â*, the ſame ெ, and write கொ, லொ, தொ, சொ, &c. (7) For the Diphthong *au* they place before each Letter ெ, and after it ள, thus கௌ *kau*, தௌ *tau*, &c. But it might alſo be read *kêl* hear; and *têl* Scorpion; wherefore this Way of writing is hardly ever uſed: but instead of the Diphthong they write a ſhort *a*, and add *v*. Thus the Noun *kauvai* is almoſt never written கௌவை; but கவ்வை. (8) For to expreſs the Diphthong *ai*, they put before each Letter the Figure ை, which they call சுழி. Thus கை, *Kai, the Hand*, தை, *tai, January*, மை, *mai, Ink* &c. Except ணை, னை, லை, ளை, to which they add a particular Figure in the Beginning of a Letter, and write ணை, னை, லை, ளை. (9) In expreſſing *u*, both ſhort and long, they vary a good deal; however all it's Figures may be reduced to three: [1] From கு comes கு, *ku*, கூ, *kû*; from ட, டு, டூ: from

ம, ஞெ, ஞே; from ழ, ழெ, ழே; from ள, ளெ, ளே; from ர, ரு, ரூ; from ச, சு, சூ. [2] From ச, சா, சு: from ப, பு, பூ: from ய, யு, யூ: from வ, வு, வூ. [3] from கு, கூ, கூா: from ண, ணு, ணூ: from த, து, தூ: from ந, நு, நூ: from ல, லு, லூ: from ம, மு, மூ: and from ள, ளு, ளூ. But in Order to lay that at once before the Reader's Eye, which has been proposed separately: we ſhall here exhibit the Figure of every Character in the Tamulian Order, and explain their Power hereafter.

§ II.

OF THE POWER OF THE LETTERS.

4. To learn the Power of the Letters of any Language whatever by a Series of written Precepts, is a tedious and difficult Task: but the easiest and most compendious Way is, to liſten to a Teacher, and to endeavour to imitate his Pronunciation. For here the Adage is verified in an eminent Degree: *by erring we learn.* However, that nothing may ſeem to be wanting to the Completion of this Work, I ſhall not so much explain, as briefly touch upon some Points concerning the Power of the Letters of the Tamulian Language.

க at the Beginning of a Word expreſſes our *k*: but in the Middle, if ſingle, it is *g*, if doubled, it is *k*: thus காகம் is pronounced *kâgam, a Crow*, and காக்கை, pronounce *kâkai,* another Name for a Crow. ங. This Letter occurs only before the Letter க, and has the Sound of *n* before *g*, as in the Word, *Anger*, which in Tamul Characters would be written, எங்கர். ச in the Beginning of a Word, and in the Middle, if ſingle, ſounds almost like an *s*; thus சசி is pronounced

fusi, soft: but when it is double, pronounce it as in English *cha*: thus அச்சம் is pronounced *acham*, *Fear*. ஞ has the same Sound as *nh* in Portugueze; *ñ* in Spanish; *gn* in French and Italian; and what *nya*, pronounced as one Syllable, would sound in English. It is usually written before ச, and then it is pronounced as in French *n* and *g* in the Word *ange*; thus அஞ்சேனன், pronounce *enginên*, *I have feared* &c. த, in the Beginning of a Word, and when it is double in the Middle, sounds as *t*; but single in the Middle of a Word, it answers to our *d*: thus துதித்தான், read *tuditân*, *he has praised*. ந has the Sound of the Letter *n*; it is used at the Beginning of Words, and in the Middle only before த, which is then pronounced as *d*: thus அந்தம், is read *andam*, *the End*. ப at the Beginning of a Word, and in the Middle, if doubled, has the Sound of the Letter *p*; but in the Middle, if it be not doubled, it is the same as *b*: thus பகைப்பான், is read *pagueipân* and சபை, *sabai*. ம is the same as *m*. ய is *y* Consonant. ர is *r*. ல is l. வ, *v*. ற if single, has the Sound of a double *r*: thus திறம் read *tirram*, *Strength*. But if it be doubled, it is equivalent to two *tt*: thus குற்றம் is read *kuttam*, *Guilt*. Lastly, if it stands after the Consonant ன, it is pronounced as a soft *d*. thus என்று, நன்றி. &c. ன. is *n*, which however never comes by itself like ந, in the Beginning of a Word, but only in the Middle or at the End, as சொன்னேன். There remain yet four Letters, which differ a good Deal in Sound from ours, and whose Pronunciation is not easily attained by Foreigners. The first is ட; this, when it is single, is thus pronounced; bend the Tongue quite back, so as to touch the Roof of the Mouth, then impell it with Vehemence, pronouncing between *da* and *ra*. But when it is double,

with

with the ſame Motion of the Tongue pronounce *ta*. Laſtly, if it be ſingle, but a Conſonant before another Conſonant, as in this Word நட்டு, then it is pronounced as the Conſonant *t*. ண: this Letter is pronounced as *n*, the Tongue being bent in the ſame Manner: wherefore it agrees well with ட, before which no other *n* Conſonant but this is ever written. ள is a Kind of *l*, which is pronounced by bending the Tongue a little upwards till to the Middle of the Palate, or by licking the Palate whilſt you pronounce *la*, *li*, *lu*, &c. ழ is alſo another *l*, which is pronounced with a coarser Sound, the Tongue being bent quite back to the hindermoſt Part of the Palate. I ſhall say no more about the Sound of the Letters, as it cannot be acquired by written Precepts, but by the Voice.

5. After I had written theſe few Obſervations on Pronunciation, ſomebody requeſted of me to add ſomething of the Sound, whereby the Tamuler diſtinguiſh long and ſhort Syllables; it being a peculiar one, and difficult to Foreigners. For in Latin for Example, if a Word conſiſt of many Syllables, beſides the Penultima we do not diſtinguiſh the long from the ſhort by the Sound, whereas the Tamuler distinguish them always very well in each Word by the Sound. Yet how easy soever it is to speak of the Sound, ſo difficult is it to write on it. A certain Poet, praiſing the Art of Painting, calls it, more poetically than truly, the Art by which we paint Words, and ſpeak to the Eye; ſince a Picture indeed expreſſes our Idea, but not the Words: and I might say, that a Picture does not differ much from a Writing, but in this, that it is also read by ignorant Persons, and that this Kind of Book is, as it were, read through at one View, and if I may ſay

ſo,

so, swallowed with the Eyes. For the Rest we also call a Writing a dead Speech, since it contains Words without a Sound. We know what Cicero wrote; but many doubt with good Reason, with what a Sound he pronounced what he wrote. Therefore the Sound of Words must be taught, not by written Rules to the Eye, but by the Voice to the Ear. Neverthelefs, for to indulge rather than satisfy the Wishes of thofe who have no Opportunity to hear Tamuler fpeak, I fhall fubjoin fome fhort Obfervations.

6. THE Tamuler affign *a Measure* of Time, which they call மாத்திரை, whereby they meafure the Sound of each Letter; to a long Syllable they give a double Meafure, one to a fhort Syllable, and a half to a Confonant. According to this Rule they pronounce each Syllable, and exprefs accurately the long and the fhort ones in any Word whatever, tho' it confift of four, five, or fix Syllables. Thus, when they pronounce this Word of fix Syllables, பாத்திரத்தினோடே, *pâttirattinôdê* (which is the Ablative of the Noun பாத்திரம், *a Vessel*:) it is diftinctly perceived, that the firft, the laft but one, and the laft Syllable, are long; but that the third, tho' in Verfe on Account of the double Confonant it be accounted equivalent to a long one, yet it is fhort in it's Nature. And this Word is well diftinguifhed from another, பத்திரத்தினோடே *pattirât-tinôdê* (being the Ablative of the Noun பத்திரம் *Caution:*) altho' this Word differs from the former only in this fingle Particular, that the firft Syllable of the laft Word is in itself fhort, tho' by Reafon of the double Confonant it becomes long in Metre. This is ufually an hard Task for Beginners; and yet the exact Obfervation of it is fo indispenfably necefsary in this Language, that if this fingle Point be not carefully attended to, we will never

be

be able to explain our Ideas, and whilst we endeavor to say one Thing, the Natives will understand it quite the contrary Way. Thus, if you say, கெட்டேன், and pronounce the first Syllable long, it will signify, I *have requested* or *heard*: if you pronounce the same Syllable short, it signifies, *I am undone*; and an hundred similar Instances.

7. Therefore 1) wherever we find a long Letter, we must dwell twice as long upon the Pronunciation of it, as upon that of another Syllable: almost so as we do in pronouncing the french Word *étrange*; in which Word of three Syllables, althó the second Syllable is expressed as long, yet the Accent is upon the first Syllable, and differs from this Word, *revanche*, in which the first Syllable is pronounced short. So differ among themselves ஆனந்தம், *Anandam*, *Joy*, and அனந்தம், *Anandam*, *endless*. In the former Word the first Syllable being a long *a* is pronounced like the first Syllable in the English Word, *Alderman*: In the latter Word the first Syllable being short, it is pronounced like the English Word *Abandon*. 2.) When a Leter is by Nature short, but followed by two Consonants, it is pronounced almost as the Word, *Quarantaine*, in which the second *a* before two Consonants is expressed short, and distinguished from this, *abandon*, where this *a* is pronounced long. Thus we say; மஹந்தேசன், where the second *a*, because it is short, altho' two Consonants follow, is pronounced short, after the same Manner as the Word *Quarantaine*. 3) The Difficulty is greater, when the Word has only two Syllables: in that Case, when both Syllables are long, they are pronounced as this Word in French, *âgé*: thus மாசே, மாஞா &c. If the second only be long, it is pronounced as having the Accent only upon the last Syllable, as *withdraw*: thus பலா,

பிதா &c. And here, thó two Consonants stand in the Middle, as ஏன்டெ, உண்டோ. &c. the Pronunciation is the same, as in *entail, undo, endow* &c. But if the first Syllable only be long, then it is pronounced, as *Navy, Pagan* : if both are short, it is pronounced as *Intent*. Of this last Sort I shall add an Example from the Latin. These two Dissyllables, காதம், *Câdam*, a *Malabar League*, making Ten English Miles, and கதம், *Anger*, differ in this single Point, that the first Word has the Accent on the first Syllable, but in the second both are short. The first காதம், which has the first Syllable long, is pronounced as in Latin this Word, *Cadam*, from the Verb *cado* : but கதம், which has both Syllables short, is pronounced exactly with the same Tone, with which this same *Cadam* would be pronounced in Latin, in the Word *decadam*, from the compound Verb *decado*. For with the slightest Attention one will perceive, how much the Sound with which that *cadam* is pronounced when simple, differs from the Sound which it has in the compound Word *decadam*: The same Difference there is between காதம் and கதம் in Tamul; or in English between the Noun Substantive, *a Cónvert*, and the Verb, *to convért*. This may suffice, and I forbear wasting any more Time, lest I should seem to attempt giving the Change to the Senses, and to teach Sounds to the Eye.

§ III.

OF VARIATIONS IN PRONOUNCING.

5. SOMETIMES the Sound of a Letter is changed, thô it retains it's Figure, the Rules of which are as follows.

Rule 1. Short *a* at the End of a Word of many Syllables, and followed by

by one of these six Consonants, ல, ழ, ள, ர, ன, ண, has such a slender Sound, as to resemble a soft *e*. Thus பகல் is not pronounced *pagal*, but *paguel*, *Day*; in like Manner we say, புகழ், *puguer*, *Praise*: அவள், *avel*, *she*: சுவர், *suver*, *a Wall*: அவன், *aven*, *he*: அரண், *aren*, *Castle* &c. Hence, thô before க, ச, த, the Letter ம be changed into *n*, yet as this is not ன, but ங or ஞ or ந: then if an *a* comes before, the Sound is not altered, but the *a* is clearly expressed, and the Difference appears for Ex. between this Word பலன், *Reward*, and this, பலம், *a kind of Weight*, even when the final ம is changed into *n*. For they say, பலங்கொடு, *palang codu*, பலந்தா, *palan thâ*, பலஞ்சிறிது, *palan sirrithu*; and it is never pronounced *paln*, as this பலன் is, because it ends in ன. Observe, that altho' in declining these Nouns several Letters are added, whence the Word ends now no more in *a* and one of the said six Consonants; yet the *a* is always pronounced as a soft *e*. Thus பகலுக்கு, பகலை &c. is not pronounced *pagaluck* or *pagalei*, but *paguelucu*, *paguelei* &c. But as I said above, this is to be understood of Words that have more than one Syllable. For in Monosyllables, as நல், கல், பல், கள், தன், கண், &c. we say not *nel*, *kel* &c. but without changing the Sound say, *nal cal*, *pal*, *cal*, *tan*, *can*, &c.

9 RULE 2. The Diphthong *ai*, in a polysyllabical Word, in any Syllable but the first, is pronounced almost as *ei*, with a slender Sound, as I said above of *a*, so that even in Verse, altho' it be a Diphthong, in this Case it is considered as short, and they call it ஐகாரக்குறுக்கம் the Abbreviation of the Letter *ai*. Thus உடைமை is not read *udaimai*, but *udeimei*, varying the Sound of that டை, which is in the Middle and at the End of that Word.

But

But in this Word, கைமையை, (*Accus.*) *the Widow*, the first ை does not change it's Sound, but only in the Middle and at the End, and it is pronounced *Caimeiei*. So also in a Monosyllable it's Sound is never lessened: hence கை, *Hand*, மை, *Ink*, தை, *January* &c. must be pronounced *cai*, *mai*, *tai* &c.

10 RULE 3. Short *i* before ற is usually pronounced so softly, that it seems not to be there. Thus in the Termination of the Verbs க்கிறது or கிறது are pronounced, as if it were *cradu* or *gradu*; thus பிரகாசம், *pragāsam*, சீக்கிரம் *si.ram* &c. And this goes so far that even in Verse, if Need be, the *i* may be not accounted. Besides, long or short *i* before ழ is usually pronounced as *u*: thus தமிழ், *tamul*, பிழவை, *pulavei*, பீழை, *Pûlei* &c. Likewise long *i* before ட is pronounced almost as *u*: thus வீடு *wûdu*, பீடம், *pûdam* &c.

§. IV.

VARIATION OF THE FIGURE OF THE LETTERS.

11 THE Tamuler neither distinguish their Speech by any Stops, nor do they even separate one Word from the other, but write each Period until the End in such an uninterupted Connexion, that the whole appears to be but one Word: thus a Tamulian Period may with more Propriety be termed a Chain, whose Links are joined together in disgraceful Captivity, than a Necklace of Pearls stringed in Order. Hence the Tamuler never use those Figures of Vowels which I have exhibited in the Beginning, unless the first Word of the Period begins with a Vowel. But in the Middle of the Speech 1) if after a Word that ends with a Consonant, another

one

one follows that begins with a Vowel, they change the Figure of the final Consonant and connect it with the Figure of the following Vowel. Thus they write not வேள்வேல்உலை, but, as if it were one Word, வேளிலுலை; which will certainly give some Trouble to Beginners: for any body that does not first by dissolving this Connexion set each single Word at Liberty and so consider them, will neither understand nor ever be able to find them out in the Dictionary. 2) ம் Consonant before க becomes ங, before ச, ஞ and before த, ந. Thus ம் at the End of this Word, செயம், *Victory*, is changed in this Manner. செயங்கொண்டேன், செயஞ்சொன்னேன், செயந்தந்தேன், *I have obtained, said, given Victory.* 3) ல் Consonant க, ச, த, ப, is very frequently changed into ற்: and if the following Letter be த, that also is changed into ற. Thus, for to shew all in one Period, instead of writing, விடாமல்ச்செய்ததவத்தினால்த்தப்பாமல்க்கதியில், ப்பலனாகும், they write better, விடாமற்செய்ததவத்தினாற்றப்பாமற்கதியிற்பலனாகும், *Constant Mortification will meet with a sure Reward in Heaven.* In the same Manner ள் Consonant before க, ச, த, ப, is sometimes changed into ட்: and if த follows, that is likewise changed into ட. Thus instead of saying, நாள்த்தோறும், *Day by Day*, they say, நாட்டோறும், or taking also one ட away, they say more elegantly, நாடோறும. Thus இந்நாட்பயிர், *Corn of this Season*, பலநாட்செய்தி, *antient History*, திருநாட்கடன், *the Obligation of the Feast &c.* 4) If after the final Consonants ண், ன், a Word follows which begins with த, it must always be changed after ண் into ட, and after ன் into ற. Thus கண்திறந்தான், must be written,

கண்

கண்டஃந்தான்: and புலன்தந்தான், must be written புலன்ஃந்தான் &c. However, tho' this be an inviolable Rule in the high Language, yet we hardly ever follow it in the common Dialect: neverthelefs, as we fometimes do use it, I chose to mention it here, that the Learner may trace the Root of fome Nouns, composed by this Rule. Thus மண், *Earth*, and தலம், *Place*, gives மண்டலம் &c. Besides, if a Word ending in ண் or ன், has indeed the Figure of the ftraight Cafe, but the Meaning of an oblique Cafe, which frequently occurs in this Language, as அவன்கை instead of faying அவனுடையகை: then if the following Noun begins with க, ச, த, ப, the ண் is alfo fitly changed into ட, and ன into ற, and the following த into ட or ற. Thus, fince instead of faying மண்ணாற்செய்தபாத்திரம், a *Veffel made of Clay*, it is more elegant to fay, மண்பாத்திரம்: this is better written மட்பாத்திரம். Thus பொன்னாற்செய்த கம்பி, தகடு, சிலை, பாத்திரம், *a Gold Wire, Plate, Statue, Veffel*; is more elegantly exprefsed பொற்கம்பி, பொற்றகடு, பொற்சிலை, பொற்பாத்திரம் &c.

12. Besides thefe, I fhall in the Grammar of the fublime Language lay down feveral other Rules of varying, which would be too difficult for Beginners. Here it may fuffice to conclude with the Obfervation, that the Letter ர, *r*, is never loft nor changed: wherefore thofe err, who for Inftance from the Verb திருத்து form the Perfect திருத்தேன், whereas it ought to be திர்த்தேன் &c. They alfo err, who, when after the *r* follow two க, think it to be the fame whether we write ர்க்க or ற்க. Thus from போர், *Battle*, comes போர்க்களம், *the Field of Battle*: but many write போற்களம், which is erroneous, and figni-

fies

fies another Thing, and the first is pronounced *pôrcalam*, but the second *pôtcalam*. Thus many erroneously suppose that மனுஷர்க்கு, *to Men*, may also be written மனுஷற்கு: yet this is the Dative Singular of மனுஷன், but the first is the Plural of மனுஷர்; the first is pronounced *manusbercu*, the second *manusbetcu*; which is a great Difference. So likewise, when the Letter ற follows the Consonant ன், some think that either these two Letters ன்ற, or a double ண may be written promiscuously. And a certain Tamul and Portugueze Dictionary says expresly, that for Ex. கன்று may be written கண்ணு &c. Yet how unfounded this is, may be seen in this very Instance; since கன்றுக்கு signifies, *to a Calf*, in the Dative, and கண்ணுக்கு is, *to the Eye*. Thus என்றைக்கு is the Dative from the Word என்று, *when?* and எண்ணெய்க்கு is the Dative from the Word எண்ணெய், *Oil*. Thus மன்றாடு *is*, *to beg*; and மண்ணாடு is said of the Earth, *to quake*: and an Infinity of similar Instances. Wherefore it is by no Means allowable to write or pronounce ன்ற or ண்ண promiscuously, and indeed I never once saw it promiscuously written or heard it so pronounced by those among the Natives who are Scholars: and to be sure nobody will think it right blindly to follow the unlearned Vulgar.

§. V.

AUGMENTATION OF LETTERS.

13. THE Tamuler in the Course of Speech, oftentimes add Letters, which it is indispensable to know, not only for the Perfection of Orthography and Pronunciation, but likewise for the right Understanding of it. For if one, not knowing this Rule, should see written for Ex.

இந்தவாசை, he will know that இந்த is the Article, *This* but வாசை he will neither know, nor be able to find it any where: but from the Rules which we ſhall lay down in this Place, he will know that the *v* is added here, which Letter being taken away, he will read ஆசை, and inſtantly know that it is *Deſire*. Wherefore

1) For to avoid all Concourſe of Vowels, if after the final Vowel of one Word another Vowel follows, as in the Example but juſt mentioned, இந்த ஆசை: then if the Vowel which is at the End of the firſt Word, be ſhort *u*, it is dropt, and inſtead of that *u* the Vowel which begins the next Word is joined to the remaining Conſonant. Thus, வந்து இருக்கிறான் drops the *u*, and the *i* ſupplying it's Place, *du* becomes *di*, and it is written வந்திருக்கிறான். Except Diſſyllables where both are ſhort, and no double Conſonant between them: for theſe never loſe the *u*, but go by the following Rule

14. 2) If after other final Vowels, which are not ſhort *u*, when this is dropt according to the Rule juſt now given, another Vowel follows: then thoſe final Vowels are not dropped, but between the final and the initial Vowel there is inſerted either ய or வ, and with theſe is joined the Vowel with which the following Word begins; for which obſerve this Rule. Without minding the following Vowel, conſider the preceding one, and if this be *a*, *â*, *u*, *û*, *o*, *ô*, *au*, always add வ. Thus உல்லை-என்றான் *he ſaid, no*, is written உல்லைவென்றான் Thus, உவெஞெவென்றல்: thus, பூவெடுத்தான் &c. Thus, ſince by the above Rule குரு, நடு, பொது &c. do not drop the *u*, we muſt write, குருவிருக்கிறார், நடுவிம்உலா, பொதுவோஉலா &c. adding வ. Of theſe இது, அது, either retain or loſe the *u*, at Pleaſure; if they retain it, add வ. Thus, இதாஸ்காரம் or இதுவாஸ்காரம் &c. But if the preceding Vowel be *i*, *î*, *e*, *ê*, *ai*; then add ய. Thus we ſay,

தம்பி

தம்பியிழை, நீயிங்கேயிரு, கையையோங்கு &c. This Rule is ſo univerſal, that whatever we find written contrary to it, muſt be rejected as erroneous : even Natives who are no Scholars, are often found to err in this Reſpect, commonly writing ய, where they ought to have added வ.

15. 3) If after a final Conſonant a Vowel follows; then, if the preceding Word be a ſhort Monoſyllable, the laſt Conſonant is doubled : for Ex. கண், எண், தண், பெய் &c. If the Word ஆசை follows, it is written கண்ணாசை, எண்ணாசை, தண்ணாசை, பெய்யாசை &c. But if that Monoſyllable is long, the laſt Conſonant is not doubled : thus போய், if it be the Gerund from the Verb போகுது, is long, wherefore without doubling the ய, we muſt write போயிரு; but if it is the Noun ſignifying *a Lie*, then, becauſe it is ſhort, the ய muſt be doubled, and written பொய்யிருக்கும் &c.

16. 4) If after a final Vowel a Conſonant follows, there is no Change made, unleſs the following Conſonant be one of theſe four, க, ச, த, ப : for theſe are very often doubled. However it is ſo difficult to explain when they muſt or muſt not be doubled, that perfect Rules cannot be laid down for all Caſes : nevertheleſs I ſhall give here ſeveral and copious Rules, which I have learned by long Uſe and intenſe Meditation. And let not any deſpiſe them, nor blame me as if I did hunt after Trifles and waſte my Time with Impertinencies : nor let them ſhun the Loſs of Time in reading theſe Rules, as if it were loſt Labour, but rather reſt aſſured, that it will be amply repaid; eſpecially as by this very Circumſtance the Meaning of the Speech is materially altered Thus for Ex. if you write கன்னிதாய், it ſignifies, *the Virgin's Mother* : but if you write கன்னித்தாய், it is *the Virgin Mother*, or *the Mother, which is a Virgin*; and numberleſs ſimilar Inſtances. Hence

it frequently happens, that althò we make Use of good Tamulian Words and Tamulian Phrases, nay even pronounce them with a Tamulian Sound, still the Natives do not apprehend our Meaning, from this only Cause, that we either double Letters which ought to be simple, or the Contrary. Therefore, althò, as was said, it is impossible to give Rules for all Cases, yet I will in this Place state some of the more easy and universal ones.

17. And thus let the *first Rule* be this: Whenever the preceding Word doubles it's last Consonant, and ends in *u*, the following க, ச, த, ப, are always doubled. Thus, கடுப்புக்கடுது, அச்சுச்சிறிது, புல்லுத்தணது, நெருப்புப்பெரிது &c. This Rule is quite universal without any Exception: and I cannot conceive how a certain Author could write, that these Letters are not doubled, if after Nouns which end in a double Consonant and *u*, follow not another Noun, but a Verb; adding this Example, கூற்றுபார்த்தான், பல்லுதேய்ச்சான். And yet this is altogether wrong, as well as his Examples: since also when a Verb follows, we are to double these Letters, and say, கூற்றுப்பார்த்தான், பல்லுத்தேய்ச்சான். Thus, மட்டுக்கடந்தான, நெல்லுச்சுமந்தான், குக்கட்டுத்திர்த்தான், கட்டுப்பிரித்தான், பல்லுக்கடித்தான், வில்லுத்தொடுத்தான்: and so with all others. Hence by this Rule after the Dative, which always ends in *u* with a double க, those Letters are always doubled. Thus, அவனுக்குச்சொன்னான், எனக்குத்தந்தான் &c. Thus by the same Rule, if the Gerund ends in *u* with the last Consonant doubled, it doubles those Letters; thus, பெற்றுப்போனான், படித்துக்கொண்டான், அழைத்துத்தந்தான், பட்டுச்செற்றனை &c. but not so, if the Gerund in *u* does not double the final Consonant: thus we say, நின்று

சொல்லுகிறான், வந்துதந்தான், கொண்டுபோனான், &c.
This universal Rule applies also to those Nouns, which indeed do not double the last Consonant, yet are terminated by two of those Consonants, which the Tamuler call வல்லெழுத்து, *rough*, which are க, ச, ட, த, ப, ற, so that one of them is a mute Consonant, and the other has the *u*; for Ex. கற்பு, நட்பு, உட்கு, அவற்கு &c. For these always double the following Letter: கற்புக்காத்தான், நட்புக்கொண்டான், உட்குத்தீர்த்தான், அவற்குச்சொன்னான் &c. And the Reason is, because in this Case those Letters are pronounced, as if they were doubled: for we say not *catbu*, *natbu*, *utgu*, *avetgu*; but *catpu*, *natpu*, *utcu*, *avetcu* &c. Lastly I said above, if it end in *u* with a double Consonant: for if after that double Consonant any other Vowel follows, it does by this Rule not double the following Letter. Thus we say, எல்லுலகுகடந்தான், மட்டைடசீவினான், புத்திசொன்னான், செட்டிபோனான், கத்திகொய்த்தான் &c, without doubling the following Letter.

18. *Rule* 2. After the Accusative those Letters are constantly doubled without any Exception: thus, அதைக்கண்டான், அதைச்செய்தான், அதைத்தந்தான், அதைப்பிடித்தான் &c.

19. *Rule* 3. After the Ablative ending in இல், if the final *e* be not added, as may be done, those Letters are always doubled: as வனத்திற்திரிந்தான, வீட்டிற்கிடந்தான், மனதிற்சலித்தான், படையிற்பட்டான் &c. In like Manner after the other Ablative, which ends in ஆல்: thus அவனாற்கெட்டான், அவனாற்சேற்றான், அவனாற்தேடினான், அவனாற்பிழைத்தான் &c.

But

But since in that Case the ல் is more elegantly changed into ற்; those Letters are then not doubled: thus, வீட்டிற்கிடந்தான், அவனாற்கேட்டான் &c, This Rule also admits of no Exception.

20. *Rule* 4. The Subjunctive *if*, என்றால், வந்தால், போனால் &c. and all negative Gerunds, as இல்லாமல், அல்லாமல், செய்யாமல், பேசாமல் &c. all these according to the above Rule either change ல் into ற், or double those Consonants, க, ச, த, ப, if they follow. Thus, என்னையில்லாமல்ச்செய்தான், or என்னையில்லாமற்செய்தான். Also பேசாமற்போனான், or பேசாமல்ப்போனான் &c.

21. *Rule* 5. After the Gerund ending in *i*, they are always doubled: சொல்லிக்கொண்டான், அருளிச்செய்தான், பண்ணித்தந்தான், வெட்டிப்போனான் &c. The Gerunds போய் and ஆய், from the Verbs போகிறது and ஆகிறது, as they ought in Fact to end in *i*, போயி, ஆயி, which Way of spelling is frequently used in the learned Language, altho' the *i* be taken away and ய் Consonant remain, follow this same Rule and double the following க, ச, த, ப: போய்க்கொடு, சத்தமாய்ச்சொல்லு &c.

22. *Rule* 6. After an Infinitive ending in *a*, those Letters are always doubled: சொல்லக்கேட்டேன், போகச்சொன்னான், நிலையத்தந்தேன், செய்யப்போனேன் &c. The only Exception to this Rule is, when the Infinitive is used instead of the Imperative, as we shall shew at the Close of Number 69. For then it does not double the following Letter, because that Word ends the Sense of the Speech. Thus, கேளாக்கக

வாடீ

சுவாமி, *hear, O Lord*; வாசீக்கிரம், *come quickly* &c.

23. *Rule* 7. After any Noun of two short Syllables, without an intermediate Consonant, and ending in *u*, those Letters are doubled: as புது, *new*; பொது, *universal*; நடு, *middle*; குரு, *Priest*; மறு, *Blemish*; மரு, *Flavour*; திரு, *blessed*; மது *Honey* &c. After these and the like, those Letters are doubled, whether the following Word be a Noun or a Verb. Thus we say, புதுச்சுவாமி, பொதுச்சொல், மறுத்துடைத்தான், குருப்படைப்பித்தார், மதுக்குடித்தான், திருப்பாதம், மருக்கொழுந்து &c. It is however become a Custom to say, குருசுவாமி. Except the Numbers, as ஒரு, இரு, அறு &c. which do not double the following Letter, because they are taken as Adjectives: ஒருகுதிரை, இருபது, அறுபது &c. Thus we say, ஒருகாலம், *one Time*; yet they say ஒருக்காலு மில்லை, *at no Time* &c. Except also இது, அது, *this*, *that*, which never double the following Letter: இதுபெரிது, அதுசிறிது &c. Except further the Adjective சல, from சலமை: thus சலகாலம் &c. Except in the last Place those Words which to Beginners will appear to be Nouns, but which are Participles according to the Rules of the elegant Dialect, and therefore do not double the following Letter: such as மறு, when it does not signify *a Spot*, (for then it is a Noun, and doubles the following Letters;) but when it signifies *another*, as மறுநாள், *another Day*: for then it is a Word derived from a Verb, and does not double those Letters. Thus, மறுகறிகொண்டுவா, *bring another Dish*, மறுபிழைப்பில்லை, *there is no other Way to subsist* &c. Hence, if we write, மறுசொல்; it is, *another Word*: if, மறுச்சொல், it means, *an unclean* (that is, an *erroneous*) *Word*.

24.

24. *Rule* 8. After இந்த, அந்த, எந்த, those Letters are always doubled: இந்தக்கை, அந்தச்செய்தி, எந்தத்தலைவாய், அந்தப்பசை &c.

25. *Rule* 9. After some Particles, which they call இடைச்சொல்: இனி, *in Future*; தனி, *alone, unaccompanied*, போல், *like as*; மற்று *moreover*; மற்ற, the *Rest*; அன்றி, *beside*; இன்றி, *without*; இல்லை, *no*; அல்ல, *no* &c. After these Particles those Letters are always doubled: இனிச்செய்வேன், தனிப்பயணம், அந்தாரைப்போலொத்தீர், மற்றுக்காரியம் &c.

26. *Rule* 10. After Nouns ending with a long Vowel, whether it be *â*; நா, *Tongue*, பா, *a Poem*: or *î*; ஈ, *a Fly*, தீ, *Fire*: or *û*; பூ, *Flower*: or *ô*; கோ, *King*: they are always doubled. Thus, நாக்கசந்தது, பாடாத்தகர்ந்தது; ஈச்செத்தது, தீப்பற்றினது, பூப்பூத்தது &c. நீ, *Thou*, does not indeed double these Letters, but in Reality it does not come under this Rule: for it should not be written நீ, but நீய் with a ய் Consonant at the End. By this Rule the negative Participles, which end in *âda*; இல்லாத, ஆகாத &c. may throw away the *da*, and be written இல்லா, ஆகா &c. and then they double the following க, ச, த, ப: இல்லாப்போய், ஆகாக்காரியம் &c. However, altho' the third Person of the neuter Verb negative is செய்யாது, வாராது &c. and also, rejecting து, செய்யா, வாரா &c. yet in that Case, as it is an absolute Verb, and not a Participle, those Letters following are not doubled. Thus, if we tell one who waits for something, *that will not come now, go away*, we should say, இப்போதுவாராபோ, not doubling the ப: and so with the Rest. There are many Exceptions

ceptions with Regard to Words taken from the Grandonic Language, which do not double those Letters: thus மகாசந்தோஷம், மகாபிரசாதம் &c.

27. *Rule* 11. After the Names of Animals, Trees, and all lifeless Things, if there follows the Name of their Parts, so that the principal Noun, altho' it has the Figure of the straight Case, yet has the Signification of the oblique; then if the Letters க, ச, த, ப, follow, they are always doubled. Thus, கிளிக்கால்; for it signifies, கிளியின்கால், *the Parrot's Foot*: thus, புலித்தோல், குதிரைத்தலை, யானைக்கொம்பு, பூனைக்கண், குரங்குத்தலை, வண்டுச்சிறகு, பாம்புப்படம் &c. all which are Names of Animals. Thus, முருங்கைக்காய், தெந்நைதக்காய், அத்திப்பழம், எட்டிப்பழம், முல்லைக்கொடி, நாவல்ப்பழம், or நாவற்பழம், பாகல்க்காய், or பாகற்காய் &c. being all Names of Vegetables. Thus, மலைப்பக்கம், மலைச்சாரல், கடல்க்கரை, or கடற்கரை, போர்க்களம் &c. which Nouns express inanimate Things. Observe what I have said, that the principal Noun, thó having the Figure of the straight Case, is to have the Signification of the oblique: for if the principal Noun is to be taken in the straight Case, it never doubles the following Letter. Thus we are right in saying, கிளிக்காலையறுத்தேன், *I have cut off the Parrot's Foot:* because the principal Noun கிளி, *the Parrot*, thó it has the Figure of the straight, must here be taken in the oblique Case. But if I would say, *the Parrot has extended it's Foot*, then, because the Parrot is taken in the straight Case, without doubling the க I must say, கிளி காலைநீட்டிற்று. In like manner I'll say, அத்திப்பழ

க்கனி

ங்கண்டேன், *I have seen the Fruit of the Atti Tree:* but without doubling the ப I should say, அத்திப்பழந்தந்தது, *the Atti Tree has yielded Fruit.* Thus I am to say, கடற்கரைக்கண்டேன், *I have seen the Seashore:* but without doubling the க, I must say, கடற்கரைகடந்தது, *the Sea has overflowed it's Borders:* and so with the Rest. But the Names of Men do not follow this Rule; and never double the following Letter in a similar Case. Thus we say, தம்பிகை, தங்கைத்தலை, தபசீசரம் &c. From this universal Rule however except some Names of Trees, which vary: for some add *am*. Thus from புளி, எதி, ஆல், comes புளியமரம், புளியங்காய், புளியம்பழம், எதியமரம், எதியங்கொம்பு &c. ஆலமரம், ஆலங்காய், ஆலம்பழம் &c. Others change the last Syllable in *am*. Thus from தேவு comes தேவம்பூ, தேவங்காய், &c. from இலுப்பிச்சை, comes இலுப்பிச்சங்காய், இலுப்பிச்சம்பழம், &c. நார்த்தை, makes நார்த்தம்பூ, நார்த்தங்காய், &c. பனை, gives பனங்காய &c. According to this Exception the Name of a certain Kind of Millet, called கம்பு, gives கம்பங்கருது, கம்பந்தட்டை &c. But the Name of the Tree called வெம்பு, makes வெப்பமரம், வெப்பங்காய, வெப்பம்பழம் &c. And the Tree called தெங்கு, rejecting the last Syllable கு, adds காய், and makes தெங்காய்.

28. *Rule* 12. But if such Nouns as these end with a long ஏ, they follow the tenth Rule, Numb. 26. and double the following Letter, whether the principal Noun comes in the straight Case or not. Thus we say, பிறக்கலையறுத்தேன், and பிறக்காலைதிட்டிற்று, *I have cut off the Pigeon's Foot*, and, *the*

Pigeon

Pigeon has extended it's Foot. Thus, பலாக்காயைத்தின்றேன், கிளாக்காயைத்தின்றேன், *I have eaten the Fruit of the Plâ and Killâ Tree.* These double the following Letter, althô they come in the straight Case: thus; பலாக்காயைத்தந்தது, கிளாக்காயைத்தந்தது, *the Plâ and Killâ Tree has bore Fruit &c.* Except மா and விளா: these two Nouns, if they come in the straight Case, double conformably to the general Rule; but if they come in the oblique Case they add *m*. Thus in the straight Case; மாப்பழத்தைத்தந்தது, விளாப்பழத்தைத்தந்தது, *the Mâ and Villâ Tree has given Fruit*: but in the oblique Case you must say; மாம்பழத்தைத்தின்றேன், விளாம்பழத்தைத்தின்றேன், *I have eaten the Mâ and Villâ Fruit*; thus மாங்காய், விளாங்காய் &c.

29. *Rule* 13. From the above Rule except those Nouns which end in டு, று, து, without a Consonant preceding: as ஆடு, மாடு, ஆறு, வயிறு, எருது, &c. For these, when they come in the oblique Case with another Noun, and are used as Adjectives, as we shall say in it's Place, double their last Consonant, and the first of the next Word, by the first Rule (Numb: 17.): thus, ஆட்டுக்குட்டி, மாட்டுக்கொட்டில், ஆற்றுப்பாய்ச்சல், வயிற்றுக்கடுப்பு, எருத்துக்கால் &c. Some Nouns, tho' they have a Consonant before the last Syllable, reject it and double the last and the following Consonant. Thus from மருந்து; *Physic*, is made மருத்துப்பை; *a Medicine Bag*. Thus from இரும்பு; *Iron*, comes இருப்புப்பாளம், *an iron Plate &c.* However from பிரம்பு; *Rattan*, comes பிரப்பங்கட்டில், *a rattaned Couch.*

30. *Rule* 14. When Nouns ending in ம், come in the

oblique Cafe, or like Adjectives with another Noun, they often reject the ம், add த்து, and double the following Confonant, according to Rule 1, Numb. 17. Thus from வேதம் comes வேதத்துக்காரியம், from குளம் is made குளத்துத்தண்ணீர், from முகம் is made முகத்துச்சாயல் &c. Hence, if I would fay, *the Bank of the Pond*, it ought to be குளத்துக்கரை, which is not wrong by any Means: yet it has become cuftomary to fay குளத்தங்கரை.

31. *Rule* 15. When the faid Letters க, ச, த, ப, are to be doubled after Nouns that end in ம், which being taken away they are joined to another principal Noun as Adjectives: this is fo uncertain, that I do not prefume to give any Direction concerning it. For they fay for Ex. குராணத்திரவை with a double த, and again they fay குராணதிட்டை, not doubling the த: the Reafon of which in moft Inftances is to be fought in the Grandonic Idiom, which has both *ca* and *ga*, *fa* and *cha*, *ta* and *da*, *pa* and *ba*. Hence according to the Diverfity of the initial Letter they are either doubled or not: which therefore is to be learnt by Ufe. But that which fomebody has written, viz, that if a Noun beginning with பிர follows, the ப muft always be doubled, that is unfounded; for whereas we fay, அமுர்தக்கட்டம், with a double க, yet we fay அமுர்தபிரசங்கம், not doubling the ப, altho' there be a Noun beginning with பிர. Thus without doubling the ப, we fay, சகலபிரகாசம், பிரதானபிரசப்பு &c.

32 Laftly I add the 16th. *Rule*, concerning the Verb படுகிறது: for this commonly doubles it's firft Confonant ப, altho preceded by Nouns, which do not ufually double the following,

following. Thus, not doubling the ப, we say, எருபட்டது அடிபோட்டான், எப்படிபோனான், ஆசைபோரிது, நிந்தைபோரிது &c. But if these Words are joined with படுகிறது, the ப is doubled forthwith. Thus we say, எருப்பட்ட, அடிப்பட்ட, எப்படிப்பட்ட, ஆசைப்பட்ட, நிந்தைப்பட்ட &c. Thus, பயப்பட, சந்தேகப்பட &c. See moreover what we say Numb. 129.

§ VI.

OF GRANDONIC LETTERS.

As the Tamuler frequently use some Words and Letters borrowed from the Grandonic Language, I shall here exhibit those Grandonic Letters which are in Use with the Tamuler.

1: ஷ *sha*, ஷா *shâ*, ஷி *shi*, ஷீ *shî*.

2. க்ஷ *tsha*, க்ஷா *tshâ*, க்ஷி *tshi*, க்ஷீ *tshî*. Instead of this Letter the Tamuler often write ட் Consonant and ச: thus, காக்ஷி or காட்சி, இரக்ஷிக்கிறது, or இரட்சிக்கிறது.

3. ஷ்ட *shta*, ஷ்டி *shti*, ஷ்டு *shtu*.

4. ஸ is the Grandonic *s*, which they write over many Letters. ஸ்த *sta*, ஸ்ந *sna* &c. They also write ஸ்ம *sma*, ஸ்ப *spa*, ஸ்க *sca*, ஸ்கு *stu*: all from the Grandonic.

5. த்ர is *tra*: and if ஸ be added to it thus ஸ்த்ர, it will be *stra*, ஸ்த்ரீ *stri* &c.

Thus much of the Letters and Orthography of the Tamulian Language. Not that I would by any Means advise to trouble Beginners with

with all this at firſt: altho' I deemed it expedient to follow the natural Order in treating of theſe Things here at the ſame Time.

CHAPTER II.

OF THE NOUN AND PRONOUN.

§ I.

DECLENSION OF NOUNS.

34. OF the Letters and Syllables, which we have hitherto conſidered, are made Words; and the principal Part of Speech being the Noun, this is the firſt of which we are to treat. The Noun, which the Tamuler call பெயர் *peyer*, in Contradiſtinction from the Verb, has in this Language, properly ſpeaking, only one Declenſion: becauſe the Caſes of all Nouns are declined after the ſame Manner. They count eight Caſes, which they call with one common Appellation வேற்றுமை, that is, *Difference*; and they name them according to the Form of their Termination. For Ex. the Accuſative, becauſe it ends in *ai*, is named ஐயென்னும்வேற்றுமை, *the Caſe called ai*; and ſo with the Reſt: excepting however the Nominative, which they call பெயர், that is, *Name*; and the Vocative which is called விளிவேற்றுமை, that is, *the calling Caſe*, from the the Verb விளிக்கிறது, *to call*. I ſay, *they* count eight Caſes; but thoſe two which they add unto our Caſes, may be reduced to the Ablative, as I ſhall ſhew hereafter.

35. The Terminations of the Caſes are as follows. 1) The *Genitive* ends in இன், or னுடைய, or உடைய. Thus the Noun மலை, *Mount*, makes மலையின், or மலையினுடைய or மலையுடைய. In the high Language the Genitive never ends

ends in உடைய, but either in இன், or அது, or இனது. Thus, மலையின், மலையினது, மலையது. This Manner we adopt at Times in the ordinary Dialect, Thus, தன்னதை, நம்மதை, &c. instead of saying தன்னுடையதை, நம்முடையதை, &c. Thus, ஆரதிந்தக்குதிரை, *whose is this Horse &c.* 2) The *Dative* ends in க்கு: thus மலைக்கு. 3) The *Accusative* in *ai*; மலையை. 4) The *Vocative* commonly in *é*; மலையே. 5) They form *three* Ablatives, as I said above. The *local* ends in இல் or இடத்தில்: மலையில், or மலையிடத்தில். 6.) The *instrumental* ends in ஆல் or இனால்: மலையால், மலையினால். 7) The *social* ends in ஓடு or இனோடு: மலையோடு, or மலையினோடு. Observe, that to these three Ablatives may be added the Letter *é*, thus, மலையிலே, மலையினாலே, மலையினோடே. Some add three other Cases which they call Ablatives: namely மலைக்காக, மலையைக்குறித்து, மலையைக்கொண்டு. But these Phrases are altogether improperly accounted as Ablatives, which is what the Tamuler do certainly not do in their Grammar. For மலைக்காக is nothing else than the Dative of Convenience, மலைக்கு with the Infinitive ஆக, from the Verb ஆகிறது, *to become*; which Infinitive, as I shall more copiously shew in the fourth Chapter, signifies, besides other Meanings, *that it may prove, succeed, or profit:* hence எனக்காக, is, *on my Account, for my Sake, for me.* The second Phrase, மலையைக்குறித்து, is the Accusative Case with the Gerund குறித்து, from the Verb குறிக்கிறது, *to intend:* so that this Phrase means, *intending the Mount, with Regard to the Mount.* Thus, உமத்தைக்

குறிக

குணத்துக்கேசெய், is tranſlated, *to act with a Regard to Virtue*. The third Phraſe, மனமையக்கொண்டு, is the Accuſative with the Gerund கொண்டு, from the Verb கொள்ளுகிறது, which amongſt others ſignifies, *to aſſume*; wherefore this Phraſe is well explained by the inſtrumental Ablative, *by*: விசுவாசத்தைக்கொண்டுகடையேறினான், is tranſlated, aſſuming the Means of Faith, or by the Means of Faith he was ſaved, *by Faith he was ſaved*.

36. I have ſaid above, that the Vocative commonly ends in *é*, which is added to the Nominative without changing it. I ſay, *commonly*; for, althò all Nouns can with Propriety form the Vocative in this Manner, yet the Tamuler uſe alſo many other Modes. Setting aſide therefore what regards the ſublime Language only, I ſhall ſet forth, what is uſual in the vulgar Tongue, in ſome Rules, the *firſt* of which is: Nouns ending in ஐ, as தங்கை, *younger Siſter*, மங்கை, *Woman &c.* form alſo their Vocative by changing *ai* into *á* or *áy*. Thus, தங்கா, தங்காய், மங்கா, மங்காய். *Rule* 2. Thoſe which end in *i*, as தம்பி, *younger Brother*, change ſhort *i* into a long *í*, தம்பீ &c. *Rule* 3. Thoſe ending in ன் with a ſhort Syllable preceding, as ஐயன், *Maſter*, *Father*, கர்த்தன் *Lord &c.* form their Vocative either by ſimply cutting off, that is, by taking away the laſt Conſonant, ஐய. கர்த்த; or taking away the laſt Conſonant, and changing ſhort a into long *á*, ஐயா, கர்த்தா; or they further add to this *é* or *ó*, and ſay ஐயாவே, கர்த்தாவே, or ஐயாவோ, கர்த்தாவோ: and this laſt is appropriate to one who calls with Grief. Some alſo take away the ன and change a into *é*, and from அண்ணன் *elder Brother*, comes

comes அண்ணே. *Rule* 4. Those which end in ன் preceded by a long Syllable, vary as follows: either the preceding Vowel is ô, as மூத்தோன், *ancient*, படைத்தோன், *Creator &c.* and then taking away the ன் they add ய் Consonant, மூத்தோய், படைத்தோய் &c. or the preceding Vowel is *â*, as வண்ணான், *Washerman*, and then, taking only the ன் away, they say, வண்ணா. *Rule* 5. Those which end in ள், either in the Singular, as திங்கள், *Moon*; or in the Plural, as mostly all Nouns, for Ex. மக்கள், *Sons*, பாவிகள், *Sinners &c.* form the Vocative either with *ê*, in the common Manner, or by changing the last short *a* before ள் into long *â*, thus, திங்காள், மக்காள், பாவிகாள், &c., which Mode is by far the most elegant.

37. The said Terminations of Cases, namely இன், கு, ஐ, ஏ, இல், ஆல், கண், are indeed common to all Nouns, both in the Singular Number, which is called ஒருமை, as in the Plural, called பன்மை: however, altho those Terminations are usually added to most Nouns, without changing in the least the Nominative, as may be seen in the above Example of the Noun மலை; yet there are some, which change a little in the Way from the Nominative to the other Cases; which I shall here relate. All the Nouns of this Language end either in the following Vowels, ஆ, மாதா, *Mother*; இ, தம்பி, *Brother*; ஈ, ஈ, *Fly*; உ, மருந்து, *Physic*; ஊ, பூ, *Flower*; ஐ, மலை, *Mount*: or they end in the following Consonants, ண், கண், *Eye*; ம், முகம், *Face*; ய், வாய், *Mouth*; ர், மயிர், *Hair*; ல், மயில், *Peacock*; ழ், புகழ், *Praise*; ள், தூள் *Dust*; ன், கூலன், *Reward*. Excepting those which end in ம், all the others

others are well declined by adding the above Terminations; without varying the Figure of the ſtraight Caſe. Obſerve however, according to the Rules I have given Numb. 13. &. 14, that between thoſe which end with an *á* or *ú*, the Letter வ is to be inſerted as it were a Pearl; மாதா, மாதாவின் &c. But between thoſe ending in இ, ஈ or ஐ, ſhould be written ய: தம்பி; தம்பியின்; ஈ, ஈயின்; மலை, மலையின் &c. Thoſe which end in *u*; commonly drop it, as I have ſaid there: மருந்து, மருந்தின் &c. Except thoſe of which it was obſerved in the ſame Place that they do not drop the *u*, but add வ: நடு, நடுவின், இரு; இருவின், &c. ஏது; அது; drop the *u*; and have; ஏதின், அதின் &c. But thoſe which end with a Conſonant, add to the laſt Conſonant that Vowel by which the Terminations of the Caſes are formed, doubling that Conſonant if it be a ſhort Monoſyllable. Thus கண்ணின், வாயின், மயிரின், மயிலின், புகழின், தூணின், பல்லின். Further, the Termination of the Dative is கு, as I have ſaid: however thoſe Nouns which do not end in இ, ஈ, ஐ, but in ſome other Vowel, or in another Conſonant than ய, interpoſe உ, and make உக்கு. Thus மாதா, மாதாவுக்கு; பூ, பூவுக்கு; மது, மதுவுக்கு; கோ, கோவுக்கு &c. However thoſe which ought to drop the final *u*, as மருந்து, கழுத்து &c. have மருந்துக்கு, கழுத்துக்கு &c. But thoſe which end with a Conſonant, have உக்கு, as I ſaid. Thus, கண், கண்ணுக்கு; மயிர், மயிருக்கு; மயில், மயிலுக்கு, புகழ், புகழுக்கு; மகள், மகளுக்கு; மகன், மகனுக்கு &c. But thoſe which end in ஐ, இ, ஈ, or ய Conſonant, add no உ. Thus, மலைக்கு; தம்பிக்கு;

ஈக்கு

ஊக்கு, பொய்க்கு, நோய்க்கு &c. Which may be done with those that end in ர், ல், ன், changing however ல் and ன் into ற்: thus பயிர், *Corn*, பயிர்க்கு; மயில், *a Peacock*, மயிற்கு; மகன், *Son*, மகற்கு; அவன், *he*, அவற்கு &c. Moreover, the Pronouns add in the Dative உ, and make உக்கு: thus, எனக்கு, உனக்கு, தனக்கு, நமக்கு, உமக்கு, தமக்கு. Lastly some Nouns which import Time, add ஐ, and make ஐக்கு: thus, நாள், *Day*, has நாளைக்கு; இப்பொது, *now*, இப்பொதைக்கு; இன்று, *to day*, இன்றைக்கு; அன்று, *then*, அன்றைக்கு; என்று, *when*, என்றைக்கு; என்றும், *ever*: என்றைக்கும்; thus என்றென்றைக்கும் &c. However in the other Cases these follow the common Rule.

38, For the more easy understanding of the above, I here subjoin a Noun declined thro' all Cases, which may serve for an Example to decline the others by.

N. மாதா, the Mother.

G. மாதாவின், or மாதாவினுடைய or மாதாவுடைய; the Mother's.

D. மாதாவுக்கு, to the Mother.

Ac. மாதாவை, the Mother.

V. மாதாவே, O Mother!

Abl. 1. மாதாவில் or மாதாவிடத்தில் or மாதாவினிடத்தில், in the Mother.

2. மாதாவால் or மாதாவினால், from the Mother.

3. மாதாவோடு or மாதாவினோடு, with the Mother.

But to these three Ablatives the Letter *é* may be added at the End, as was said above, thus, மாதாவிலே, மாதாவினாலே,

லே, மாதாவோடே.

39. *Appendix*. When the last Syllable of a Noun is டு or று, not preceded by a Consonant, but a long Vowel, as வீடு, *House*, ஆறு, *River, &c.* then the last Consonant of the straight Case, ட or ற, is doubled in the oblique Cases, the Vocative excepted, and the *u* is dropped. Thus from வீடு, *the House*, comes, வீட்டின், வீட்டுக்கு, வீட்டை, வீட்டே, வீட்டில், வீட்டினல், வீட்டோடே. Thus from ஆறு, *the River*, is made ஆற்றின், ஆற்றுக்கு, ஆற்றை &c. This Rule is universal, even in Dissyllables; provided however that the first be long, as has been said: for if the first be short, it follows the general Rule. Thus from நாடு, *Country*, comes நாட்டின் &c. because the first Syllable is long: but நடு, *Middle*, makes not நட்டின், but after the common Way, நடுவின் &c. because the first Syllable is short. Thus மறு, *Spot*, because the first is short, has not மற்றின், but மறுவின் &c. Likewise, if டு or று are preceded by more than two, tho' short, Syllables: then we are to follow the Rule of this Appendix, by doubling ட or ற. Thus from தகடு, *Plate*, comes, தகட்டின், தகட்டுக்கு &c. from கயிறு, *Rope*, comes, கயிற்றின், கயிற்றுக்கு &c. Here we must very carefully observe, not to write த்த instead of ற்ற, altho' they may appear to sound nearly alike in Pronunciation: since the general Rule is, that those Words, which being derived from று double the ற in speaking, can never be written by த. Thus from தேறுகிறது *to be comforted*, comes தேற்றுகிறது *to comfort*; from வேறு comes வேற்று &c. And let no body think this Rule to be of small Moment: since if you write for Ex. வயித்தை, it is the Accusative of வயம், *Force*; and வயிற்றை, the Accusative

Accusative of வயிறு, *the Belly*. Thus, பயத்தை, from பயம், *Fear*: and பயற்றை, from பயறு, *Pease*: &c. Wherefore this Rule is carefully to be observed.

40. Lastly those Nouns that end in ம், (the Vocative excepted, to which *é* is added without any further Change) in the other Cases throw away the ம் and add a double த, to which the Terminations of the Cases are added. Thus from முகம், *Face*, is formed G. முகத்தின் or முகத்தினுடைய, D. முகத்துக்கு, Ac. முகத்தை, V. முகமே, Abl. 1. முகத்தில் or முகத்திடத்தில், Abl. 2. முகத்தால் or முகத்தினால், Abl. 3. முகத்தோடே or முகத்தினோடே.

41. I have said, that these Terminations of Cases are common to the Plural also: it is therefore enough to know the Rule, by which from the Nominative Singular the Plural is formed, which is various. The *first Rule* therefore shall be this. Nouns which end with a long Vowel, always form their Plural by adding க்கள்: thus from கனா, *a Dream*, கனாக்கள், *Dreams*; from கடா, *a Buffalo*, கடாக்கள்; from ஈ, *a Fly*, ஈக்கள்; from பூ, *a Flower*, பூக்கள் &c. *Rule* 2. Those which end in டு, உ, ஐ, have in the Plural கள், without doubling the க: thus from வழி, *the Way*, வழிகள், *Ways*; from மணி, *a Bell*, மணிகள்; from விருந்து, *an Entertainment*, விருந்துகள்; from எருது, *a Bullock*, எருதுகள்; from மாடு, *a Cow*, மாடுகள்; from மலை, *a Hill*, மலைகள்; from ஆலை, *a Sugar press*, ஆலைகள்; &c. Except in the first Place the Names of Men, which, altho' they may form their Plural after this Rule, do also frequently end it by மார்: such as சுவாமிகள் or சுவாமிமார், *Gods*, செட்டிகள் or செட்டிமார், *Merchants*, தம்பிகள் or தம்பிமார், *the younger Brothers*,

Brothers; தமக்கைகள் or தமக்கைமார், *the elder Sisters*, &c. Except moreover many Words ending in *u*, which double the க in the Plural: thus குரு, *a Priest*, குருக்கள், *Priests*; சத்துரு, *an Enemy*, சத்துருக்கள்; சம்மனசு, *an Angel*, சம்மனசுக்கள்; பெண்டு, *a Woman*, பெண்டுக்கள்; தெரு, *a Street*, தெருக்கள் &c. of which no certain Rule can be assigned, but that it is usual to write them so. *Rule* 3. Those which end with a Consonant, add கள்: thus, கண், *the Eye*, கண்கள்; முகம், *the Face*, முகங்கள்; வாய், *the Mouth*, வாய்கள்; மயிர், *a Hair*, மயிர்கள்; மயில், *a Peacock*, மயில்கள்; புகழ், *Praise*, புகழ்கள்; தூள், *Dust*, தூள்கள்; பலன், *Fruit*, பலன்கள் &c. Except those Masculines which end in ன்; for these change in the Plural the ன் into ர்: thus for Instance மூத்தோன், *an Elder*, மூத்தோர், *the Elders*; தேவன், *a God*, தேவர்; கர்த்தன், *Lord*, கர்த்தர்; மனுஷன், *Man*, மனுஷர்; ஊரான், *an Inhabitant of the Town*, ஊரார் &c. From these except again மகன், *Son*; for altho' in the sublime Language we say elegantly in the Plural மகர், *Sons and Daughters*; yet in the vulgar Idiom this is not usual, and we say மக்கள். Except தகப்பன், *Father*, அண்ணன், *elder Brother*, தோழன், *a Companion*, which make தகப்பமார், அண்ணமார், தோழமார்: this last is also written தோழர். Advert, that to those which in the Plural have ர், may be added கள்: thus, தேவர், தேவர்கள் &c. Lastly except a few Nouns, which, altho' they end with a Consonant, double the க in the Plural; as from ஆள், *a Person*, ஆள்க்கள்; from நாள், *a Day*, நாள்க்கள்; and yet வாள், *a Saw*, makes not வாள்க்கள், but according to the general Rule வாள்கள்: all these have no other Rule but Use. Observe however in this Place,

as

as they themſelves plainly teach, that Nouns Neuter are often uſed in the Singular inſtead of the Plural Number. Thus பத்துக்குதிரை, *ten Horſes*; மரமெல்லாம், *all the Trees*; பலகறி, *many Diſhes &c*.

42. Having thus found the Nominative according to theſe Rules, the Plural Number is yet more eaſy to decline than the Singular; for they all adopt indiſcriminately the abovementioned Terminations of Caſes, without altering in the leaſt, the Nominative. Thus for Ex. N. முகங்கள், G. முகங்களின் or முகங்களுடைய, D. முகங்களுக்கு, Acc. முகங்களை, V. முகங்களே, Abl. 1. முகங்களில், or முகங்களிடத்தில், Abl. 2. முகங்களால், or முகங்களினால், Abl. 3. முகங்களோடே, or முகங்களினோடே.

§ II.

OF ADJECTIVES.

43. THE Tamuler call the Nouns Adjective உரிச்சொல்; which is as much as saying, *Words of Propriety*. This Language abounds in Nouns properly Adjective, tho' in the vulgar Idiom we uſe only few of them: for Ex. பல, *many*; சில, *some*; நல், *good*; புது, *new*; பொது, *univerſal*; அரிய, *difficult*; பெரிய, *great*; சிறிய, *small*; உரிய, *proper*; இனிய, *sweet &c.* Beſides theſe they call even the Subſtantives Adjectives, if they be uſed as Adjectives, in this Manner. 1) Thoſe which end in ம், commonly reject this, are joined to another Noun, and become Adjectives. Thus from ஞானம், *Spirituality*, comes ஞானப்போசனம், *ſpiritual Food*; from சுத்தம், *Purity*, is made சுத்தமனசு, *a pure Mind &c.* Theſe become

alſo

also Adjectives in another Manner, namely by changing ம் into த்து. Thus from புறம், *Outside*, is made either புறம்பொருள் or புறத்துப்பொருள், *an outward Thing* : from முகம், *Face*, is formed either முகச்சாயல் or முகத்துச்சாயல், *the Figure of the Face* : from காடு, *the Wilderness*, comes காட்டுப்பாதை or காட்டுப் பாதை, *the Way thro' the Wilderness &c.* 2) Those which end in மை, commonly take this away, add *iya*, and become Adjectives. Thus from கொடுமை, *Asperity, Cruelty*, is made கொடியமனம், *a cruel Mind* : from அருமை, *Difficulty*, comes அரியகட்டளை, *a difficult Precept &c.* 3) Those which end in று, டு, லு simple, become Adjectives by doubling று, டு, லு. Thus from எருது, *Bullock*, is made எருத்துப்பாரம், *a Bullock-Load* : from காடு, *Wood*, comes காட்டுவழி, *a Way thro' the Wood* : from வயிறு, *Belly*, is made வயிற்றுவலி, *Belly Ache* : from ஆறு, *River*, comes ஆற்றுமணல், *River Sand &c.* Add likewise those which end in *mbu* : for these commonly become Adjectives by changing *m* into *p*. Thus from இரும்பு, *Iron*; comes இருப்புக்கோல், *an Iron Rod &c.* 4) Lastly, all the other Nouns, without undergoing any Alteration, if they be joined to other Nouns, are taken as Adjectives : thus, குளிர்காற்று, *a cool Breeze*, from குளிர், *Cold*, and காற்று, *the Wind*; கல்வீடு, *a Brick-House*, from கல், *a Brick or Stone, and* வீடு, *the House*; பொறுமைமனுஷன், *a patient Man*, from பொறுமை, *Patience*, and மனுஷன், *Man*. &c. Moreover they use other Phrases, which, thó equivalent to Adjectives, are neither called so by them, nor ought they to be styled Adjectives. That is to say, if to a Noun, which we intend to use as an Adjective, the Participle ஆன or உள்ள be joined, thus, சுத்தமானமனசு or சுத்தமுள்ளமனசு, it can indeed be rendered,

ſtered, *a pure Mind*: however, properly ſpeaking, it is the Mind which has Purity or which is Purity. Therefore theſe are Phraſes, not Adjectives.

44. The Rules reſpecting the Uſe of Adjectives, are quite eaſy: becauſe none of the Adjectives are ever changed either in Gender, Number or Case. This only is to be observed, that they be always placed immediately before the principal Noun. Some except எல்லாம், which is placed after it; however it is not to be excepted, ſince it is a Noun Subſtantive, which if uſed as an Adjective, after the Manner of all those which end in ம், taking this away, it is always placed before: thus, எல்லாச்சாதிகள், *all Tribes*: எல்லாப்பேர்கள், *all Beings*. But if it be placed behind, for the Neuter Gender, we say, எல்லாம், and better எல்லாமும்; but the Masculine and Feminine is denoted by எல்லாரும், and then it is declined in the common Manner: எல்லாமும், எல்லாத்தினும், எல்லாத்துக்கும், எல்லாத்தையும் &c. thus, எல்லாரும், எல்லாருடையவும், எல்லாருக்கும், எல்லாரையும் &c.

§ III.

OF PRONOUNS.

45. THE Pronouns demonstrative are called சுட்டுச்சொல்; and the interrogative Pronouns வினாச்சொல்: because சுட்டுகிறது ſignifies *to demonstrate*, and வினவுகிறது is, *to interrogate*. This Language has neither relative Pronouns, beſides those Words which serve for interrogating, nor any poſſeſſive: neither are derivative Pronouns used in this Idiom, tho' they are in the higher Dialect, called செந்தமிழ். The primitive Pronouns, *I*, நான்,

Thou,

Thou, நீய், *We*, நாம் or நாங்கள், *Ye*, நீங்கள், undergo great Changes in Declenſion; as will appear forthwith. The others are declined after the ſame Manner as Nouns Substantive, nor do they in the oblique differ much from the ſtraight Case. They are thus declined: N. நான், *I*, G. என் or என்னுடைய, D. எனக்கு, Acc. என்னை, Abl. 1. என்னில் or என்னிடத்தில், Abl. 2. என்னால், Abl. 3. என்னோடே. Thus, N. நீய், *Thou*, G. உன் or உன்னுடைய, D. உனக்கு, Acc. உன்னை, Abl. 1. உன்னில் or உன்னிடத்தில், Abl. 2. உன்னால், Abl. 3. உன்னோடே. Thus also, N. தான், *He*, *She*, *itself*, G. தன் or தன்னுடைய, D. தனக்கு, Acc. தன்னை, Abl. 1. தன்னில் or தன்னிடத்தில், Abl. 2. தன்னால், Abl. 3. தன்னோடே. This Pronoun both in Uſe and Signification is equivalent to the reciprocal *his*, *her*, *its*; and *himſelf &c.* only in this it differs, that it has a Plural, as I ſhall ſhew hereafter, which the reciprocal Pronoun *himſelf*, has not. But theſe three Pronouns have a double Plural: from நான் is made நாம் and நாங்கள், *we*; from நீய் comes நீர் and நீங்கள், *you*; தான் makes தாம் and தாங்கள், *they*. Of theſe நாம், நீர், தாம், are uſed in the Singular to expreſs Honor or Deference; and is uſed when a Perſon of Authority ſpeaks concerning himſelf, or when we ſpeak to one or concerning one with ſome Eſteem as if the King for Ex. ſhould ſay, நாங்கட்டளையிட்டோம், *we have commanded*; and a Son ſhould reſpectfully ſay to his Father, நீரிரும், *do you ſit down*, inſtead of ſaying, நீயிரு, *ſit thou down*: thus, குருத்தாமேவந்தார், *the Prieſt is come himſelf*. This Difference between the ordinary Termination நான், நீய், தான், and நாம், நீர், தாம், which

is used to expreſs Honor and Deference, is also continually observed in the Verbs, as we ſhall ſhew hereafter. In Letters, and in common Speech too, even the Plural நாங்கள், நீங்கள், தாங்கள், is often used inſtead of நாம், நீர், தாம், and a Woman speaking of her Husband, always useth the Plural. Of theſe நாம் has in the oblique Caſe G. நமது or நம்முடைய, and நீர் has, உமது or உம்முடைய, and தாம் has, தமது or தம்முடைய: and after the ſame Manner they are declined in other Caſes; as in the Singular, நமக்கு, உமக்கு; தமக்கு; நம்மை, உம்மை, தம்மை &c. Observe here, that these three Pronouns end also the Genitive Singular in அது: thus எனது, உனது, தனது, and that in both Numbers they form the Dative not in உக்கு, but in அக்கு, as appears from what has been ſaid: எனக்கு, உனக்கு; தனக்கு, நமக்கு, உமக்கு, தமக்கு; which is never done in any other Inſtance.

46. நாம், *We*, is not only used as the Singular, reſpectfully ſpeaking, as we have ſaid, but also in the Plural; yet it differs from the Plural, நாங்கள், *We*. The Difference is this: நாங்கள் and the reſt of it's oblique Caſes includes the Speaker and others, who, as it appears by the Context, are intended to be included; and always excludes him or them to whom we speak; but நாம் and the reſt of it's oblique Caſes includes both Speakers and Hearers: Thus in addreſſing Converts, it would be improper to ſay, நாங்கள்கிறிஸ்தவர்கள்: for this would be as much as saying, *We Prieſts are Chriſtians, but ye are not*, which is falſe: but including them alſo, we must say, நாம்கிறிஸ்தவர்கள். But when we ſpeak to Heathens, as they are not Chriſtians, we muſt not say, நாம், but in Order to exclude them, நாங்கள்கிறி

ஸுத்தவர்கள். Thus, when you and ſome other Friends with you come to a ſick Perſon, and he asks you how you do, you muſt ſay, நாங்கள்சுகமாயிருக்கிறோம், *We are well*, but you cannot ſay நாம்சுகமாயிருக்கிறோம், because then you would include the ſick Man in the *We*, as if he likewiſe was well. But the Manner of declining நாங்கள், *We*, நீங்கள், *Ye*, is eaſy: having taken away the firſt Syllable of both, you put inſtead of it to the firſt ſhort *e*, and to the ſecond ſhort *u*, and at the End join the common Terminations of the Caſes to it. Thus from நாங்கள், is made G. எங்கள் or எங்களுடைய, D. எங்களுக்கு, Ac. எங்களை &c. From நீங்கள் comes G. உங்கள் or உங்களுடைய, D. உங்களுக்கு, Acc. உங்களை &c. But தாங்கள், *they*, changes long *á* into ſhort *a*, and then is declined in the ſame Manner: G. தங்கள் or தங்களுடைய, D. தங்களுக்கு, Acc. தங்களை &c.

47. Still eaſier are other Pronouns declined: M. இவன், F. இவள், N. இது, *This*; M. அவன், F. அவள், N. அது, *That*; M. எவன், F. எவள், N. எது, *Which?* For they follow the common Rule, without any Change: இவனுடைய, இவனுக்கு, இவனை, இவனிடத்தில், இவனால், இவனோடே; and ſo the other Maſculines and Feminines. But the Neuters drop the *u*, and make இதின் or இதினுடைய, இதுக்கு or இதற்கு, இதை or இத்தை or இதனை, இதில் or இதினிடத்தில், இத்தால் or இதினால் or இதனால், இத்தோடே or இதனோடே: and ſo you go on with the Reſt. But in the Plural Number the Maſculines change ன into ர்: N. இவர், அவர், எவர், G. இவருடைய, D. இவருக்கு or இவர்க்கு &c. after the common Manner: and this Plural we uſe

as the Singular, when we ſpeak reſpectfully. There is another Plural, which adds கள் to the firſt: இவர்கள், அவர்கள், எவர்கள்; and these Words serve for both Masculine and Feminine Plural, and are also declined after the common Way: இவர்களுடைய, இவர்களுக்கு &c. The Bramins in particular inſtead of இவர்கள், அவர்கள், say இவாள், அவாள்: which in Reality is not founded on any Rule. Inſtead of the Pronoun எவன், *Who ? &c*, there is also the Word ஆர், which serves for the Singular and Plural, Masculine and Feminine: ஆரிவன், ஆரிவள், ஆரிவர்கள் &c. and it is declined after the ordinary Form: ஆருடைய, ஆருக்கு, ஆரை &c. But the Neuter Pronouns make their Plural by adding கள்: thus, N. இதுகள், அதுகள், எதுகள், G. இதுகளுடைய, D. இதுகளுக்கு, &c. as usual.

As it may be acceptable to the Learner to ſee the Declenſion of the Pronouns in one View, I here ſubjoin the Pronouns hitherto treated of declined thro' all Caſes.

THE PRONOUNS PERSONAL.

The firſt Pronoun personal.

The Singular.

	When ordinary Persons ſpeak of themselves.	When dignified Perſons ſpeak of themselves.
Nom.	நான் *I*	நாம் *I*
G.	என், என்னுடைய, என்னுட or என்னுது *mine*.	நம்முடைய, நம்முட or நம்மது *mine*.
D.	எனக்கு *to me*.	நமக்கு *to me*.
A.	என்னை *me*.	நம்மை *me*.

Abl

Abl. 1. என்னில் or என்னிலே *in me.*	நம்மில் or நம்மிலே *in me.*
2. என்னால் or என்னாலே *by, of* or *from me.*	நம்மால் or நம்மாலே *by, of* or *from me.*
3. என்னோடு, என்னோடே, *with me.*	நம்மோடு, நம்மோடே, *with me.*

THE PLURAL.

N. நாங்கள் *we*	நாம் *we.*
G. எங்கள், எங்களுடைய, எங்களுட *our.*	நம்முடைய, நம்முட *our.*
D. எங்களுக்கு *to us.*	நமக்கு *to us.*
Ac. எங்களை *us.*	நம்மை *us.*
Ab 1. எங்களில், எங்களிலே *in us.*	நம்மில், நம்மிலே *in us*
2. எங்களால், எங்களாலே *by, of* or *from us.*	நம்மால், நம்மாலே *by, of* or *from us.*
3. எங்களோடு, எங்களோடே *with us.*	நம்மோடு, நம்மோடே, *with us.*

THE SECOND PRONOUN PERSONAL.

THE SINGULAR.

When they speak to ordinary Persons.	When they speak to dignified or respectable Persons.
N. நீய் or நீ *thou.*	நீர் *you.*
G. உன், உன்னுடைய, உன்னுட or உனது *thine.*	உம்முடைய, உம்முட or உமது *your.*
D. உனக்கு *to thee.*	உமக்கு *to you.*
Ac. உன்னை *thee.*	உம்மை *you.*
Ab. 1 உன்னில், உன்னிலே *in thee.*	உம்மில், உம்மிலே *in you*

2. உன்

2. உன்னால், உன்னாலே by, of or from thee : — உம்மால், உம்மாலே by, of or from you.

3. உன்னோடு, உன்னோடே, with thee. — உம்மோடு, உம்மோடே. with you.

THE PLURAL.

N. நீங்கள் ye or you. — G. உங்கள் உங்களுடைய or உங்களுட your.

D. உங்களுக்கு to you. — Ac. உங்களை you.

Ab. 1. உங்களில், உங்களிலே in you — 2. உங்களால், உங்களாலே by of or from you.

3. உங்களோடு, உங்களோடே with you.

THE THIRD PRONOUN PERSONAL.

THE SINGULAR.

The ordinary.	When they speak of dignified or respectable Persons.
N. தான் he himself.	தாம் he himself.
G. தன், தன்னுடைய, தன்னுட or தனது his or his own.	தம்முடைய, தம்முட or தமது his or his own.
D. தனக்கு to himself.	தமக்கு to himself.
Ac. தன்னை himself.	தம்மை himself.
Ab. 1 தன்னில் or தன்னிலே in himself.	தம்மில் or தம்மிலே in himself.
2. தன்னால் or தன்னாலே by, of or from himself.	தம்மால் or தம்மாலே by, of or from himself.
3. தன்னோடு, தன்னோடே with himself.	தம்மோடு, தம்மோடே with himself.

THE PLURAL.

N. தாங்கள் they themselves. — G. தங்கள், தங்களுடைய, their their own,

D. தங்களுக்கு to themselves. — Ac. தங்களை themselves.

Abl.

Abl. 1. தங்களில், தங்களிலே *in themselves*: 2. தங்களால், தங்களாலே *by, of or from themselves*,
3. தஙகளோடு, தஙகளோடே, *with themselves*.

THE PRONOUNS DEMONSTRATIVE.

THE SINGULAR.

Masc.	Foem.	Neut.
N. அவன் *he*	N. அவள் *she*	N. அது *it*
G. அவனுடைய	G. அவளுடைய	G. அதினுடைய
அவனுட	அவளுட	அதினுட
அவனின்	அவளின்	அதின் *of it*
அவனது *of him*	அவளது *of her*	
D. 2. அவனுக்கு *to him*	D. அவளுக்கு *to her*	D. அதுக்கு *to it*
Ac. அவனை *him*	Ac. அவளை *her*	Ac. அதை *it*
Abl. 1. அவனில், அவனிலே *in him*	Abl. 1. அவளில், அவளிலே *in her*	Abl. 1. அதில், அதிலே *in it*
2. அவனால் அவனாலே *by, of or from him*	2. அவளால் அவளாலே *by, of or from her*	2. அதால் or அத்தால் or அதினால் அதாலே or அதினாலே *by, of or from it*
3. அவனோடு அவனோடே *with him*	3. அவளோடு அவளோடே *with her*	3. அதோடு or அத்தோடு or அதினோடு அதோடே, or அத்தோடே or அதினோடே *with it*

THE PLURAL.

Masc. & Foem.	Neut.
N. அவர்கள் *they*	N. அதுகள் *they*
G. அவர்களுடைய	G. அதுகளுடைய
அவர்களுட	அதுகளுட
அவர்களின்	அதுகளின் *of them*
அவர்களது *of them*	

D.

D. அவர்களுக்கு *to them*	D. அதுகளுக்கு *to them*
Ac. அவர்களை *them*	Ac. அதுகளை *them*
Abl. 1. அவர்களில் அவர்களிலே *in them*	Abl. 1. அதுகளில் அதுகளிலே *in them*
2. அவர்களால், அவர்களாலே *by, of or from them*	2. அதுகளால், அதுகளாலே *by, of or from them*
3. அவர்களோடு, அவர்களோடே *with them,*	3. அதுகளோடு, அதுகளோடே *with them,*

THE OTHER PRONOUN DEMONSTRATIVE.

Masc.	Foem.	Neut.
இவன் *this Man.*	இவள் *this Woman.*	இது *this Thing.*

is declined in the same Manner.

THE PRONOUNS INTERROGATIVE.

ஏவன் *which Man?* ஏவள் *which Woman?* ஏது *which Thing?* is likewise declined in the same Manner as, அவன், அவள், அது.

Masc. & Foem	*Sing & Plur.*
N. ஆர் *who?*	G. ஆருடைய, ஆருது *of whom?*
D. ஆருக்கு *to whom?*	Ac. ஆரை *whom?*
Abl. 1. ஆரில் or ஆரிலே *in whom*	2. ஆரால் or ஆராலே *of from or by whom*

3. ஆரோடு or ஆரோடே *with whom*

§ IV.

OF ADJECTIVE PRONOUNS.

48 IN this Language there are some Words which have the same Signification as Pronouns, but, as we said above of Adjectives, never

never vary neither in Gender, Number nor Case, but are always immediately united with their Substantive: hence I have thought proper to call this Kind of Words adjective Pronouns. They are these. 1) இந்த, *this*. 2) அந்த, *that*: as இந்தச்சாதி, *this Tribe*; அந்தக்கன்னி, *that Virgin*; அந்தக்காடு, *that Forest*. 3.) எந்த, *What?* எந்தச்சொல்லிது, *What Word is this? &c.*

49 The Tamuler make Use also of other Words to express this Adjective. 1.) Instead of இந்த, they say இன்ன, for உந்த, அன்ன, for எந்த, என்ன. The Signification and Use is the same; they differ only in this, that these latter do not double the following Letter, as the former do; we say இந்தச்சொல், and இன்னசொல் &c. Of these என்ன is not only used as an Adjective, but also by itself; and if placed before a Verb, it signifies, *what?* என்னசொன்னாய், *what did you say?* If placed after a Verb, it signifies, *if*: சொன்னாயென்ன, *did you say?* But if என்ன be placed after a Word derived from a Participle, it signifies *what?* or *why?* Thus, நீயிசொன்னதென்ன, *what did you say?* நீயிப்படிசொன்னதென்ன, *why did you say so?* Besides from these three Adjectives are made Substantive Pronouns in this Manner: M. இன்னவன், F. இன்னவள், N. இன்னது, *this*, or *such as*; M. அன்னவன், F. அன்னவள், N. அன்னது, *that*; M. என்னவன், F. என்னவள், N. என்னது, *which*, *what?* which all are easy to decline: இன்னவனுடைய, இன்னவனுக்கு, &c. thus என்னதின், என்னதுக்கு, என்னத்தை, &c. Thus we say இன்னவன் வந்தான், *this Man*, or *such a one is come &c.* It also signifies the same as, *what a* —. Thus, அவனையின்னனென்றான், *he told*,

told, *what Sort of a Man he was*; நீசெய்தபாவமென்னதெ ன்றுசொல்லு, *tell what a Sin it is, that you have committed &c.*

50. Yet shorter do they instead of these three Adjectives use these three Letters, இ, அ, எ, which they call சுட்டெழுத்து, *indicating Letters*: thus, இப்படி, *so*, is இந்தப்படி; அத்தருவாய், *in the mean while*, is அந்தத்தருவாய்; எவ்வளவு, *somewhat*, is எந்தவளவு, &c. The Rule for using these Letters is this: if the Word, to which they are joined, begins with a Vowel, two வ are always interposed; thus from அளவு, *a Measure*, is made இவ்வளவு, அவ்வளவு, *so much*, எவ்வளவு, *how much*, &c. If the following Word begins with a Consonant whatever, this is always doubled: thus from கரை, *the Shore*, இக்கரை, *this side of the River*; from போது, *when*, இப்போது, *now*; from மாத்திரம், *only*, இம்மாத்திரம், *so much*; from வண்ணம், *Manner*, இவ்வண்ணம், *in this Manner*; from நாள் இந்நாள்: and this cannot be written இன்னாள்; for that would not be doubling the same Letter, which is ந, but substituting others in it's Stead; and இன்னாள், as was said above, is a Pronoun Feminine. In like Manner அக்கரை, எக்கரை, அப்போது, எப்போது, &c. This Manner is very elegant and easy, occurs frequently in some Expressions, and may always be elegantly used. Hence some, who, to express for Ex. *this Border of the River*, say இந்தவிக்கரை, err in a ridiculous Manner; for it is the same as saying *this here Border*, since it is enough to say either இக்கரை, or இந்தக்கரை; for each of them fitly signifies, *this Border*: in like Manner not அந்தவக்கரை, but either அக்கரை, or அந்தக்கரை, *that Border &c.*

 § V.

§ V.

OF GENDER.

51. FROM what has been ſaid hitherto, it ſhould seem, as if Diverſity of Gender either did not exiſt at all in this Language, or as if it was unneceſſary: because, as we have ſaid, the Tamuler, like the Engliſh, diſtinguiſh no Gender neither in Adjectives nor Articles. However this Language has the Peculiarity of diſtinguiſhing the Genders by the Termination of the third Person of Verbs. Thus the Tamuler expreſs for Ex. *he*, *she*, *it*, *is come*, the Maſculine by வந்தான், the Feminine by வந்தாள், the Neuter by வந்தது, as we ſhall more copiouſly ſhew in the next Chapter. They alſo diſtinguiſh the Gender of the Pronouns, *this*, *that*, *who*? as we ſaid above: இவன், இவள், இது, அவன், அவள், அது &c. However the Rules concerning Gender in this Language give almoſt no Trouble. In Grandonic, Gender is called லிங்கம்: hence the Maſculine புலிங்கம், the Feminine ஸ்திரீலிங்கம், and the Neuter நபுஞ்சகலிங்கம். But in Tamul, Gender with one common Appellation is called திணை: firſt the Tamuler diſtinguiſh only two Genders, the firſt of which they call உயர்திணை, *the ſublime Gender*: and the ſecond, அஃறிணை, where this Letter ஃ, which is common in the ſublime Dialect, and is called ஆய்தவெழுத்து, is pronounced as a guttural *g*; ſo that it is pronounced *Agrinei*, that is, *inferior Gender*, which means the Neuter. The firſt is common to Males and Females: it is afterwards diſtinguiſhed into ஆண்பால், the Maſculine, and பெண்பால், Feminine. All reasonable Beings are of the ſublime Gender: of theſe *GOD*, Angels and Men are of the Masculine Gender: Women, of

of the Feminine; all the Reſt without Exception, of the Neuter Gender. Of the Masculines *GOD* and the *Angels* are also used in the Neuter Gender: likewise of Men whom they mean to honour in the higheſt Degree, they ſometimes ſpeak in the Neuter Gender; thus, குருசுவாமியெழுந்தருளினது, *the Prieſt has vouchsafed to come &c.* Except also the Noun பிள்ளை, when it ſignifies *Son*: for this they use both in the Masculine and Neuter Gender. But the Noun குழந்தை, *Infant*, is always of the Neuter Gender.

CHAPTER III.

OF THE VERB.

§ I.

CONJUGATION OF VERBS;

and firſt, of the Present.

52. THE Verb, which the Tamuler call வினை, is conjugated, as with us, by three Perſons whom they denominate இடம்: the firſt of which they call தன்மை, the ſecond முன்னிலை, and the third படர்க்கை. In the firſt two Persons they do not diſtinguiſh the Genders, but only in the third; and even this diſtinguiſhes the Masculine, Feminine and Neuter Gender in the Singular Number only: but in the Plural the Neuter is only diſtinguiſhed from that which is not Neuter, and the ſame Word ſerves both for the Masculine and Feminine. Moreover the Tamuler diſtinguiſh only three Tenses, which they call முக்காலம்: these are நிகழ்காலம், *the current Time*, that is, *Present*; இறந்தகாலம், *the elapsed Time*, that is, *Preterit*; எதிர்காலம், *the Time coming (towards us)* that is, *Future*. The Terminations of all the Tenses are

the

the ſame throughout, that is to ſay, the *firſt* Person Singular ends in ஏன், the *second* in ஆய், the *third* Masculine ஆன், Feminine ஆள், Neuter து or in the Future உம். In the Plural the *firſt* Person has ஓம், the *second* ஈர்கள், the *third* Masculine and Feminine ஆர்கள்; but the Neuters as in the Singular. Beſides theſe they add another ſecond and third Person, which they uſe for the Singular to expreſs Honor: of theſe the ſecond Person ends in ஈர், and the third in ஆர். Therefore in order to conjugate Verbs, it is enough to know the firſt Perſon of each Tenſe, and by only changing the Termination according to the Rule juſt now given, all Verbs whatſoever are eaſily conjugated. The only Difficulty is, to find the firſt Perſon of each Tenſe, in order to which obſerve the following Rules.

53. About the Preſent there is not the leaſt Difficulty: for ſince all Verbs are named after the *Verbale* கிறது, either with a single or double க, by changing this Termination into கிறேன், we have the firſt Perſon Preſent, which gives the others. Hence கிறாய் is the ſecond vulgar, கிறீர் the ſecond used in ſpeaking to an honorable Perſon; கிறான் the third Masculine vulgar, கிறார் the third used in ſpeaking of an honorable Perſon, கிறாள் the third Feminine, கிறது the third Neuter. And thus much for the Singular: the Plural has in the firſt Person கிறோம், in the ſecond கிறீர்கள், in the third Maſculine and Feminine கிறார்கள், in the Neuter கிறது. Thus the Verb செய்கிறது, *to make*, has in the

PRESENT.

Singular.

செய்கிறேன், செய்கிறோம், *hon.*	I make.

செய்கிறாய், செய்கிறீர், *honor*,	Thou makest.
செய்கிறான், செய்கிறார், *honor*.	He makes.
செய்கிறாள்,	She makes.
செய்கிறது,	It makes.
Plural.	
செய்கிறோம்,	We make.
செய்கிறீர்கள்,	Ye make.
செய்கிறார்கள், M. & F.	They make.
செய்குது, N.	They make.

Here I must observe, that the third Person Neuter, instead of ending in குது, as above, ends also in உது. That is to say, those Verbs which have உ, before கிறது, reject கிறது, and add து: thus சொல்லுகிறது makes சொல்லுது, &c. Those which have ஐ or ய் Consonant before கிறது, drop கிறது, and add either குது, or more elegantly யுது: thus from நைகிறது comes நைகுது or நையுது; from செய்கிறது comes செய்குது or செய்யுது; from பேய்கிறது பேய்குது or பேயுது &c. For this last being preceded by a long Vowel, does not double the ய, as செய்கிறது, which is short. Observe that the Present is often used for the Future, especially in the epistolary Style.

§ II.

OF THE PERFECT.

54. THE Formation of the Perfects is more difficult: since the Rules about it are many, and almost every one of them clogged with

with a Number of Exceptions. However for to prevent Beginners ſtraying about without Order, and being bewildered for Want of a Path; I ſhall, as it were, hedge in the Way, and give ſome methodical Rules, and take Notice of ſeveral Exceptions; the Reſt they will learn in a ſhort Time of themſelves by making a few Miſtakes. Here follows a Table, containing a ſhort Abſtract of thoſe Rules about the Perfects, which I would adviſe the Learner to get by Heart; it being the Groundwork of all what ſhall be ſaid about it in the next Sheet.

The Letter next preceding *cradu* or *gradu*, determines the Form of the Perfect.

Thus, if க்கிறது is preceded by	The Perfect ends in
ய், ச், ழ், உ, ஐ	த்தேன்
அ	அந்தேன்
All long Vowels	க்கினேன்
But கிறது, if preceded by	Makes its Perfect in
ர்	கினேன்
ண்	டேன்
ன்	றேன்
உ almost always	இனேன்
ணு	டேன்
ரு	தேன்
ளு	றேன்
ய, ழ ஐ	ந்தேன்
ஏ & the long Vowels	vary

To theſe Rules there are ſeveral Exceptions, which muſt be learned by Uſe.

CHAPTER III.

We shall now comment on each Rule in particular.

The Letter next preceding cradu or gradu, determines the Form of the Perfect. It has been said above No 53. that Verbs end either in க்கிறது, or கிறது: and the Rule for forming the Perfect is taken from the Letter immediately preceding this Termination. Hence

55. *Rule* 1. *If* க்கிறது *is preceded by* ய், ர், இ, உ, ஐ; *the Perfect ends in* த்தேன். *Thus*, மேய்க்கிறது, *to feed*, மேய்த்தேன், *I have fed*; மொய்க்கிறது, *to swarm*, மொய்த்தேன், *I have swarmed*: thus, வளர்க்கிறது, *to bring up*, வளர்த்தேன், *I have brought up*; தீர்க்கிறது, *to finish*, தீர்த்தேன், *I have finished*; பார்க்கிறது, *to see*, பார்த்தேன், *I have seen*, *&c*. In like Manner, விரிக்கிறது, *to expand*, விரித்தேன், *I have expanded*; படிக்கிறது, *to learn*, படித்தேன், *I have learned*: thus, படைக்கிறது, *to create*, படைத்தேன், *I have created*; உடைக்கிறது, *to break*, உடைத்தேன், *I have broken*: thus படுக்கிறது, *to lay one's self down*, படுத்தேன், *I have laid myself down*; உடுக்கிறது, *to dress*, உடுத்தேன். *I have dressed myself*; வெளுக்கிறது, *to wash*, வெளுத்தேன், *I have washed*, &c. From these except, இருக்கிறது, *to be*: for this has இருந்தேன், *I have been*. For the Rest this Rule is quite universal.

56. *Rule* 2. *If* க்கிறது *is preceded by short* அ, *the Perfect ends in* ந்தேன். Thus from மறக்கிறது, *to forget*, மறந்தேன், *I have forgotten*; from பறக்கிறது, *to fly*, பறந்தேன்; from பிறக்கிறது, *to be born*, பிறந்தேன்; from இறக்கிறது, *to die*, இறந்தேன் &c. Except those which have only one Syllable before க்கிறது: for these form their Perfect in க்கினேன். Thus from நக்கிறது, *to lick*, நக்கினேன், *I*

have

have licked ; கக்கிறது, *to vomit*, கக்கினேன் ; which in Reality end thus by Contraction (*Syncope*) ; for they ought to end in க்கு க்கிறது ; நக்குகிறது, கக்குகிறது , and come under the Rule No 60. as I shall shew hereafter.

57. *Rule 3. If* க்கிறது *is preceded by any long Vowel, the Perfect ends in* க்கினேன் . Thus from ஆக்கிறது, *make*, ஆக்கினேன், *I have made*; from தீக்கிறது, *scorch*, தீக்கினேன் ; from தேக்கிறது *to stagnate*, தேக்கினேன் ; from தூக்கிறது, *to lift up*, தூக்கினேன் ; from நோக்கிறது, *to look*, நோக்கினேன் : and this in like Manner, because they are abridged from ஆக்குகிறது, தீக்குகிறது, தேக்குகிறது, தூக்குகிறது, நோக்குகிறது, &c. as appears from the Imperative. Except பூக்கிறது, *to blossom*, which has பூத்தேன், because it is not abridged by any Syncope : and காக்கிறது, காத்தேன் ; which Verb, when it signifies *to preserve*, cannot be written, as many Tamuler also ignorantly do, காரிக்கிறது. for if spelt thus, it signifies not *to preserve*, but *to cause a certain Kind of Heat* on the Tongue, as does Pepper and the like, whence this *Ardor* is called காரம்.

58. And thus much of those Verbs which end in க்கிறது : One Observation only I have to add, which is, that many Verbs by a Syncope end in க்கிறது, which ought in Fact to end in குக்கிறது : all these by the following Rule No 60. make their Perfect in க்கினேன் . But these are mostly Verbs active, from the Neuter which ends in ங்கிறது . Thus, அடங்கிறது *to be included*, Neut., அடக்குகிறது, and by Contraction அடக்கிறது, *to include*, Act : ஒதுங்கிறது, to yield, Neut., ஒதுக்குகிறது or ஒதுக்கிறது, Act : நடுங்கிறது, *to tremble*, Neut.,

நடுக

நடுக்குகிறது or நடுக்கிறது, Act: நீங்குகிறது, *to get out*, Neut. நீக்குகிறது or நீக்கிறது, *to remove*, Act. &c. All these have in the Perfect க்கினேன்: thus, அடக்கினேன், ஒதுக்கினேன், நடுக்கினேன், நீக்கினேன் &c. In like Manner there are others, that by a Syncope end in க்கிறது, which properly ought to have ended in க்குகிறது. Thus, செதுக்குகிறது; செதுக்கிறது, *to smooth*; முடுக்குகிறது; முடுக்கிறது, *to insist on*; அடுக்குகிறது, அடுக்கிறது, *to place Things regularly*, &c. all which by the Rule I shall give, make their Perfect in க்கினேன்; செதுக்கினேன், முடுக்கினேன், அடுக்கினேன் &c. Such are those which I have noted above, நக்கிறது, சக்கிறது &c. and nearly all those which before க்கிறது have a long Vowel, as ஆக்கிறது, போக்கிறது &c. all which have க்கினேன், as it was said above. Hence all these are no Exceptions from the Rules, which I have now given. But in Order to know, whether any Verb naturally ends in க்கிறது, or whether it does so by a Syncope, we must have Recourse to the Imperative: for in the Imperative the Verb for Ex. நடக்கிறது, *to walk*, has நட, *walk thou*, which shews that the Verb நடக்கிறது naturally ends in க்கிறது, but அடக்கிறது, *to refrain*; has in the Imperative அடக்கு, which shews that the Verb அடக்கிறது ends in க்கிறது by a Syncope, and should be அடக்குகிறது; thus, ஒதுக்கு, நீக்கு, செதுக்கு, முடுக்கு; thus, நக்கு, ஆக்கு, போக்கு &c. Wherefore all these should terminate in க்குகிறது, and by a Syncope terminate in க்கிறது.

59. But as for the Verbs which end in கிறது, *the first Rule shall be*: ங்கிறது, *preceded by* ங *makes it's Perfect in*

கிறேன்; ண், டேன்; ன், றேன். Thus வணங்கிறது, *to worship*, வணங்கினேன், *I have worshipped*; அடங்கிறது, *to submit*, அடங்கினேன்; இணங்கிறது, *to consent*, இணங்கினேன் &c. Those which have ண் before கிறது, make their Perfect in டேன்: Thus, உண்கிறது, *to eat*, உண்டேன்; காண்கிறது, *to see*, கண்டேன், which also in the Perfect changes the first long Letter into a short one. Lastly, those which have ன் before கிறது, make their Perfect in றேன்: Thus தின்கிறது, *to eat*, தின்றேன்; என்கிறது, *to say*, என்றேன் &c.

60. *Rule 2.* கிறது, *preceded by short* u, *makes it's Perfect almost always in* இனேன். I say, *almost always*. Thus 1) if to this *u* be joined the following Consonants ச, து, பு, either single or double, or ணு, று, வு, மு: then the Perfect has always இனேன். Thus, பேசுகிறது, *to speak*, பேசினேன்; எழுதுகிறது, *to write*, எழுதினேன்; திருத்துகிறது, *to correct*, திருத்தினேன்; நம்புகிறது, *to trust*, நம்பினேன்; அப்புகிறது, *to clap on*, அப்பினேன்; பண்ணுகிறது, *to make*, பண்ணினேன்; உலாவுகிறது, *to take a Walk*, உலாவினேன்; தும்முகிறது, *to sneeze*, தும்மினேன்; பின்னுகிறது, *to plait*, பின்னினேன். From these except only ஈனுகிறது, *to bring forth*, which has ஈன்றேன்: as for the Rest this Rule is nearly universal. 2.) But if to this *u* be joined கு or டு or று: then, if many Syllables go before, as முடுகுகிறது, *to be in Haste*; திருடுகிறது, *to steal*; தவறுகிறது, *to stumble*; or if only one Syllable precedes, which is either naturally long, as ஏகுகிறது, *to go*; தேடுகிறது, *to seek*; தேறுகிறது, *to thrive*; or if it be long because there are two Consonants, as தக்குகிறது, *to profit you*;

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அண்டுகிறது, *to approach*; கட்டுகிறது, *to build*; கனலுகிறது, *to grow too ripe*; சுற்றுகிறது, *to surround*, &c. then in all these Cases the Perfect ends likewise in இனேன். Thus, முடுகினேன், *I have been in Haste*, திருடினேன், தவழினேன், ஏகினேன், தேடினேன், தேழினேன், தக்கினேன், அண்டினேன், கட்டினேன், கனலினேன், சுற்றினேன், &c. Except போடுகிறது, *to throw*, which, notwithstanding the first Syllable is long, has in the Perfect போட்டேன். But if before கு, டு, று, be a single short Syllable, then it doubles that Consonant க, ட, ற, and makes it's Perfect in ஏன். Thus from தகுகிறது, *to be fit*, தக்கேன்; from நகுகிறது, *to laugh*, நக்கேன்; from படுகிறது, *to suffer*, பட்டேன்; from பெறுகிறது, *to get*, பெற்றேன்; from நுறுகிறது, *to break in pieces*, நுற்றேன்; from அறுகிறது, *to cease*, அற்றேன், &c. This also is a constant Rule: yet மிகுகிறது, *to increase*, and புகுகிறது, *to enter*, besides மிக்கேன் and புக்கேன், have also மிகுந்தேன் and புகுந்தேன்.

61. *Rule* 3. ளு, று, லு, *make* டேன், தேன், றேன்: ழு *varies*. This is an Exception from those which have *u* before கிறது. That is to say 1) if this *u* be joined to a single ள, it has in the Perfect ண்டேன்: thus, ஆளுகிறது, *to govern*, ஆண்டேன்; மாளுகிறது, *to die*, மாண்டேன்; உருளுகிறது, *to roll*, உருண்டேன்; வெருளுகிறது, *to be frightened*, வெருண்டேன் &c. However அருளுகிறது, *to grant*, hath அருளினேன். But if the ள is double; then the Perfect has இனேன், according to the general Rule: Thus, தள்ளுகிறது, *to thrust*, தள்ளி-

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னேன்; துள்ளுகிறது, *to leap*, துள்ளினேன்; அள்ளுகிறது, *to take up with the hollow of the Hand*, அள்ளினேன், &c. விள்ளுகிறது, *to open*, however, has besides விள்ளினேன், also விண்டேன்: and கொள்ளுகிறது *to take*, has always கொண்டேன். 2) If this *u* be joined to ர, the mute Consonant ர் remains in the Perfect, and ந்தேன் is added: thus, வளருகிறது, *to grow*, வளர்ந்தேன்; தீருகிறது, *to be finished*, தீர்ந்தேன்; சேருகிறது, *to approach*, சேர்ந்தேன்; தவிருகிறது, *to be put aside*, தவிர்ந்தேன் &c. with the Exception of one or two, which have ிேனன்: Thus, வாருகிறது, *to gather up from the Ground by Handfuls*, வாரினேன். But வருகிறது, *to come*, வந்தேன்; தருகிறது, *to give*, தந்தேன்: and பொருகிறது, *to fight*, பொருதேனா. 3) If this *u* be joined with ல, either single, as சுழலுகிறது, *to whirl*; அழலுகிறது, *to be hot*; or double, as செல்லுகிறது, *to go*; வெல்லுகிறது, *to overcome*; கொல்லுகிறது, *to kill*, &c. then the ல is taken away, and ன்றேன் added: thus, சுழன்றேன், அழன்றேன், சென்றேன், வென்றேன், கொன்றேன் &c. Thus நிற்கிறது, *to stand*, which is contracted by a Syncope from நில்லுகிறது, has in the Imperative நில்லு, and in the Negative நில்லேன்; and by this Rule in the Perfect நின்றேன். Except however சொல்லுகிறது, *to say*, which has சொன்னேன். 4) Lastly, ழு *varies*: that is to say, if this *u* be joined with ழ, some in the Perfect simply add தேன்: thus, அழுகிறது, *to weep*, அழுதேன்; உழுகிறது, *to plough*, உழுதேன்; தொழுகிறது, *to adore*, தொழுதேன். Others drop the *u*, and

and to the Consonant ழ் add ந்தேன் : thus from வாழுகிறது, *to be well*, வாழ்ந்தேன்; from தாழுகிறது, *to submit*, தாழ்ந்தேன்; from உமிழுகிறது, *to spit*, உமிழ்ந்தேன்; from அவிழுகிறது, *to grow loose*, அவிழ்ந்தேன்; from தவழுகிறது, *to crawl as Children do*, தவழ்ந்தேன்: விழுகிறது, *to fall*, however retains the *u*, and makes விழுந்தேன். But முழுகிறது, altho' it has முழுகினான், does not come under this Rule, since it is properly முழுகுகிறது: hence it has in the Infinitive முழுக, and not முழ, as the others which have been quoted, அழ, உழ, வாழ, உமிழ, அவிழ, தவழ, விழ.

62. *Rule* 4. ய், இ, ஐ *have* ந்தேன். Thus from அடைகிறது, *to get*, அடைந்தேன்; from கடைகிறது, *to turn*, கடைந்தேன்: thus from அறிகிறது, *to know*, அறிந்தேன்; from பதிகிறது, *to become imprinted*, பதிந்தேன்: thus from மேய்கிறது, *to feed*, மேய்ந்தேன்; from ஈகிறது, *to give*, ஈய்ந்தேன் &c. Except வைகிறது, *to revile*, which has வைதேன்; பெய்கிறது, *to rain*, பெய்தேன்; செய்கிறது, *to do*, செய்தேன்; நெய்கிறது, *to weave*, நெய்தேன்: to which no ந் is added, unless sometimes by People of the lowest Rank.

63. Lastly, *Rule* 5. *If* கிறது *is preceded by a long Vowel* (of which Kind there are but very few Verbs) *the Perfect varies*. So ஆகிறது, *to become*, and போறது, *to go*, which in Fact is போகிறது, have ஆனேன், போனேன்; சாகிறது, *to die*, செற்றேன், the first Syllable being short: வேகிறது *to burn*, and நோகிறது *to ake*, have வெந்தேன், நொந்தேன்; where the first Syllable, tho' long in all the other Tenses,

Tenses, is short in the Perfect, and hence in the Gerund and in the Participle Perfect.

64. The Form of the Perfect being found by these Rules, this is likewise conjugated in it's Persons and Numbers, according to the Terminations indicated Numb. 52. Thus the Perfect of the Verb செய்கிறது is:

SINGULAR.

செய்தேன்,		I have made.
செய்தோம்,	*honor.*	
செய்தாய்,		Thou hast made.
செய்தீர்	*honor.*	
செய்தான்		He has made.
செய்தார்	*honor.*	
செய்தாள்,		She has made.
செய்தது.		It has made.

PLURAL.

செய்தோம்,	We have made.
செய்தீர்கள்.	Ye have made.
செய்தார்கள்,	M &F. They have made.
செய்தது,	*Neut.* They have made.

I say, the Neuter is செய்தது, altho' others say செய்துது, which however is uncouth and trivial. Moreover, some of those which make their Perfect in ந்தேன், can also end in ஞ்சேன்; and those which have த்தேன் or ஐத்தேன், may also have ச்சேன். Thus, அறிகிறது, *to know*, அறிந்தேன் or அறிஞ்சேன்; படிக்கிறது, *to learn*, படித்தேன் or படிச்சேன்: thus, மறைகிறது, *to disappear*, மறைந்தேன் or மறைஞ்சேன்; அடைக்கிறது, *to inclose*, அடைத்தேன் or

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அடைச்சேன் &c. However this Mode is not very elegant: and I am sure that in so many of their classical Works as I have read, both in Verse and Prose, I did not even once meet with ஞ்சேன் or ச்சேன், but they always form the Perfect of such Verbs in ந்தேன் or த்தேன். Besides, none of those Verbs, which have not ி or ை, but some other Letter before கிறது or க்கிறது, can ever form their Perfect in ஞ்சேன், tho' they have ந்தேன் or த்தேன். Thus we can by no Means say, instead of மறந்தேன், *I have forgotten*, மறஞ்சேன்; instead of வளர்ந்தேன், *I have grown*, வளர்ஞ்சேன்; instead of பொறுத்தேன், *I have tolerated*, பொறுச்சேன்; instead of படுத்தேன், *I have laid myself down*, படுச்சேன் &c. Wherefore the Termination ந்தேன், த்தேன், is both universal to all the Verbs, coming under that Rule, none excepted, and is certainly more elegant, and the only one approved of and used by Men of Learning.

65. I add an Appendix for the third Person Neuter. All those which in the Perfect make ினேன், besides having in the third Person Neuter ினது, as, அடங்கினது, *it has submitted*, பண்ணினது, *it has done*, &c. have also elegantly ிற்று: thus, அடங்கிற்று, பண்ணிற்று &c. Thus, since in the elegant Dialect the Perfect of சொல்லுகிறது, *to say*, is சொல்லினேன், tho' we never use this in the vulgar Idiom, yet do we according to this Rule use it's third Person Neuter சொல்லிற்று. Instead of this double ற some add a double ச, and say அடங்கிச்சு, பண்ணிச்சு, சொல்லிச்சு &c. which however is not so elegant. Some add து to either Mode; சொல்லிச்சுது or சொல்லிற்றுது; yet this is quite erroneous. Lastly some apply

this

this Termination also to the other Perfects, and instead of saying, அருவந்தது, they say, அருவந்திச்சு &c. as People of the lowest Tribe use to speak: which however cannot be said at all. According to this Rule the Perfect ஆனேன் from ஆகிறது, *to become*, and போனேன், from போகிறது, *to go*, varies the third Person Neuter; for it makes either according to the general Rule ஆனது, போனது; or since the Perfect may be, ஆயினேன், போயினேன்; according to this Appendix, it makes ஆயிற்று, போயிற்று: which, however common in the sublime Idiom, is not used in the vulgar; but they use these Words, ஆச்சு or ஆச்சுது, போச்சு or போச்சுது. And thus much of Perfects.

§ III.

OF THE FUTURE.

66. ABOUT the Future there is almost no Difficulty. For 1) all those which in the Perfect have கினேன் or க்கினேன், have in the Future குவேன்: thus, முடிகினேன், முடிகுவேன்; வணங்கினேன், வணங்குவேன்; அடக்கினேன், அடக்குவேன் &c. 2) These excepted, those which end in க்கிறது, without minding any other Termination of the Perfect, make their Future in ப்பேன்: thus of படிக்கிறது, *to learn*, படிப்பேன், *I shall learn*; from மறக்கிறது, *to forget*, மறப்பேன், *I shall forget*; from இருக்கிறது, *to be*, இருப்பேன், *I shall be*; from கேள்க்கிறது, *to hear*, கேள்ப்பேன், or which is the same, கேட்பேன் &c. But those which end in கிறது, have in the Future வேன்: thus செய்கிறது, *to make*, செய்வேன்; ஆகிறது, *to become*, ஆவேன்; போகிறது, *to go*, போவேன்; பெறுகிறது, *to obtain*,

பெறுவேன் ; எழுதுகிறது, *to write*, எழுதுவேன் &c. Except thoſe which before கிறது have the mute Conſonant ண் or ன் ; theſe add பேன் : thus, உண்கிறது, *to eat*, உண்பேன் ; காண்கிறது, *to ſee*, காண்பேன் : thus, தின்கிறது, *to eat*, தின்பேன் ; என்கிறது, *to ſay*, என்பேன் &c. Beſides, those which before கிறது have லு, ழு, ளு, either with a double Conſonant, or with a long Letter preceding ; theſe more elegantly retain the ſimple mute Conſonant ல், ழ், ள், and add வேன், according to this general Rule : thus from சொல்லுகிறது, *to ſpeak*, சொல்லுவேன், better சொல்வேன் ; from கொள்ளுகிறது, *to take*, கொள்ளுவேன் or கொள்வேன் ; from ஆளுகிறது, *to rule*, ஆளுவேன் or ஆள்வேன் ; from வாழுகிறது, *to be well*, வாழுவேன் or வாழ்வேன் &c. The ſecond of theſe Futures is always more elegant. But அழுகிறது, *to weep*, for Ex. as it has neither a Conſonant before the ழ, nor a long, but a ſhort Letter, cannot make அழ்வேன், but we muſt always ſay அழுவேன் &c. Having found the Form of the Future by theſe Rules, it is eaſy to conjugate this Tenſe alſo through it's Perſons and Numbers, according to the common Terminations, Thus :

SINGULAR.

செய்வேன்		I will make.
செய்வோம்	*hon.*	
செய்வாய்		Thou wilt make.
செய்வீர்	*honor.*	
செய்வான்		He will make.
செய்வார்	*hon.*	

செய்வாள்,		She will make.
செய்யும்,		It will make.

PLURAL.

செய்வோம்,		We will make.
செய்வீர்கள்,		Ye will make.
செய்வார்கள்,	M. & F.	They will make.
செய்யும்,	*Neuter.*	They will make.

67. Obferve here with Regard to the third Person Neuter, that the Verbs which end in க்கிறது, change this into க்கும்: thus, அடக்கிறது, *to refrain*, அடக்கும், *it will refrain*; படிக்கிறது, *to learn*, படிக்கும்; இருக்கிறது, *to be*, இருக்கும்; படைக்கிறது, *to create*, படைக்கும் &c. But thofe which end in கிறது, drop the கிறது altogether, and add உம், thus. If the preceding Letter be the Vowel *u*, it is dropt: thus, அழுகிறது, *to weep*, அழும்; ஆளுகிறது, *to govern*, ஆளும்; பெறுகிறது, *to get*, பெறும் &c. But if it be another fhort Vowel, or the Diphthong ஐ, a ய is inserted, and it becomes யும்: thus அடைகிறது, *to get*, அடையும்; அறிகிறது, *to know*, அறியும் &c. But if it be a long Vowel, then we add either a fimple ம், or கும்: thus from ஆகிறது, *to become*, comes ஆம் or ஆகும்; from போகிறது, *to go*, போம் or போகும்; from வேகிறது, *to burn*, வேம் or வேகும்; from நோகிறது, *to ake*, நோம் or நோகும் &c. Laftly, if before கிறது ftands a Consonant, the உம் is joined to it, doubling that Confonant if it be preceded by a fhort Letter, but not if a long Letter precedes it: thus, தின்கிறது, *to eat*, தின்னும்; என்கிறது, *to fay*, என்னும்; காண்கிறது, *to fee*, காணும்; செய்கிறது, *to make*, செய்யும்; மேய்கிறது, *to feed*, மேயும் &c.

However

However thoſe which in the firſt Perſon have குவேன், as I ſaid above, have always கும் in the third Perſon Neuter: வணங்குவேன், வணங்கும்; அடங்குவேன், அடங்கும் &c.

As the Tamuler have only theſe three Tenſes, but neither Imperfect nor Pluperfect; I ſhall ſhew the Manner to ſupply them in the following Chapter, which contains the Syntax: there I ſhall alſo teach ſome Phraſes, which we may denominate Aoriſts.

§. IV.

OF THE IMPERATIVE.

68. THE Imperative in Tamul is called ஏவல், from the Verb ஏவுகிறது, *to command*. Nothing can be eaſier than the Formation of the Imperative: it is but dropping க்கிறது or கிறது of any Verb, and the Word which remains is the Imperative in the ſecond Perſon Singular. Thus from படிக்கிறது, *to learn*, படி, *learn thou*; from பொறுக்கிறது, *to tolerate*, பொறு; from பார்க்கிறது, *to ſee*, பார்: thus from சொல்லுகிறது, *to ſpeak*, சொல்லு; from செய்கிறது, *to do*, செய் &c. In like Manner, as நிற்கிறது *to ſtand*, and விற்கிறது *to ſell*, are contracted by a Syncope from நில்லுகிறது and வில்லுகிறது, which are not in Uſe; yet is the Imperative uſed according to this Rule, நில்லு, வில்லு. However thoſe which before கிறது க்கிறது have a mute ன் or ழ், add *u*: thus தின்கிறது, *to eat*, தின்னு; என்கிறது *to ſay*, என்னு; அவிழ்க்கிறது, *to untie*, அவிழு &c. But thoſe which have லு, ளு, or ழு, preceded by a long Letter or with a double ல or ள, may alſo terminate with the ſimple Conſonant ல், ள், ழ்:

thus

thus from கோறுகிறது, with the first Syllable long, *to enclose*, is made கோறு or கோல்; from சொல்லுகிறது, *to speak*, சொல்லு or சொல்; from ஆளுகிறது, *to govern*, ஆளு or ஆள்; from கொள்ளுகிறது, *to take*, கொள்ளு or கொள்; from வாழுகிறது, *to be well*, வாழு or வாழ் &c. and this second Mode is always more elegant. From this general Rule except those which in the Perfect have கினேன்; for these make their Imperative in கு: thus, வாங்கினேன், *I have bought*, வாங்கு; அடக்கினேன், *I have refrained*, அடக்கு; முடுக்கினேன், *I have been in Haste*, முடுக்கு &c. Yet in Fact these ought not to be excepted; for, as I have repeatedly observed, these Verbs in Reality being அடக்குகிறது, முடுக்குகிறது &c. they form their Imperative according to the general Rule. Except however வருகிறது *to come*, and தருகிறது, *to give*; for these have வா, *vâ*, தா, *dâ*. And thus much for the second Person நீய், *thou*.

69. For to address the second Person with Civility or Respect, add உம்: thus படியும், சொல்லும், அவிழும், வாங்கும் &c. But to the Imperative போ, *go*, they do not add உம், but only ம், and to speak politely, they say போம். And to the Words வா, *come thou*, தா, *give thou*, they add ரும், and say வாரும், தாரும். Further, if to this polite Imperative be added short கொள், it becomes the second Person Plural: thus, படியுங்கொள், சொல்லுங்கொள், போங்கொள், வாருங்கொள், தாருங்கொள், &c. For the other Persons they use the Future. Besides, an elegant Kind of Imperative for any Person is, to use the Infinitive, for Ex. இருக்க, போக, சொல்ல &c. And this Mode they

chiefly

chiefly make Use of, when they addreſs a very noble Person, a King, a Prieſt &c. to whom, that they may not appear to prescribe, they ſay not for Ex. தேவரீரெழுந்திரும்; but as it were entreating, தேவரீரெழுந்திருக்க: in like Manner not கேளும், but கேள்க்க &c. In this Sense they often add உம் to the Infinitive, வரவும், கேட்க்கவும் &c. Hence another Mode of Imperative is, to add to any Person of the Future, ஆக, the Infinitive of the Verb ஆகிறது: thus, போவாயாக, போவீராக, போவானாக &c. Which Mode however, ſtrictly ſpeaking, is no Imperative, as I have ſaid; becauſe they use the Infinitive with any Person, as I ſhall ſhew more at large in the elegant Dialect of this Language. Thus the Imperative of the Verb செய்கிறது, is:

SINGULAR.

செய், or செய்வாயாக செய்யும், or செய்வீராக, *hon.*	make thou.
செய்வானா (ளா) க, let him (her) make.	

PLURAL.

செய்யுங்கோள் செய்வீர்களாக	make ye.

COMMON.

செய்ய செய்யவும்	for any Person.

Properly ſpeaking, the Tamuler have no Optative nor Subjunctive, tho' they expreſs the Meaning of theſe Moods well enough by ſome Phrases, which, as they regard the Syntax, I ſhall mention in the following Chapter.

§. V.

§. V.

OF THF INFINITIVE.

70. THE Infinitive in this Language is very easy: for all the Verbs which end in க்கிறது, form their Infinitive by changing the same in க்க: thus from படிக்கிறது, படிக்க; from ஒருக்கிறது, ஒருக்க; from அடக்கிறது, அடக்க; from போஷக்கிறது, போஷக்க; from மறக்கிறது, மறக்க &c. This Rule is quite universal. But those which end in கிறது, may indeed all in like Manner have their Infinitive in க: thus from அறிகிறது, அறிக; from செய்கிறது, செய்க &c. However this Mode is more appropriate to the sublime Language, and is seldom used in the vulgar, except in those Verbs which have a long Syllable before கிறது: for these make also in the vulgar Idiom ஆக, போக, வேக, நோக &c. The others, taking away கிறது, add short *a*, which is united to the remaining Word; so that, if this ends in *u*, it is dropped: thus from பெறுகிறது, பெற; from அழுகிறது, அழ &c. If it ends in ஐ or ஏ, ய is added: thus from அடைகிறது, அடைய; from அறிகிறது, அறிய &c. Lastly, if it ends in a Consonant, then, (ர and ழ excepted, which are never doubled) if only one short Syllable precedes, that Consonant is doubled; but not, if more Syllables or a long one precede. Thus from உண்கிறது, because the first Syllable is short, comes உண்ண; but from காண்கிறது, as the first Syllable is long, comes காண: so from செய்கிறது, செய்ய; but from மேய்கிறது, மேய; thus from தின்கிறது, தின்ன; from என்கிறது, என்ன &c. All these Rules are universal. And

fince,

since those which in the Perfect have கினேன், do in Fact, as I have repeatedly said, end in குகிறது, altho' the கு be taken away by a Syncope; they according to this general Rule have in the Infinitive க: வணங்க, முடுக, முழுக, &c.

§. VI.

OF GERUNDS AND PARTICIPLES.

71. THE Tamuler call the Gerund வினையெச்சம், as much as to say, *Defect of a Verb*: for the Gerund has the Power and Signification of a Verb; yet, as it is not conjugated by Persons and Tenses, it is said in some Degree to deviate from the Manner of a Verb. They have only one Gerund, which answers to the Latin Gerund in *do*, the Meaning of which is nearly expressed in English by the Prepositions *by* or *in*, and the Participle present in *ing*. In the Syntax, Numb. 121. I shall shew in what Manner they supply the other Gerunds. But the Gerund which they have, is taken from the Perfect, thus: if this ends in கினேன், take away the னேன், and you have the Gerund in *i*: வணங்கினேன், வணங்கி; அடக்கினேன், அடக்கி; வாரினேன், வாரி; முடுக்கினேன், முடுக்கி; பண்ணினேன், பண்ணி &c. Thus, since சொல்லுகிறது, as I said above, Numb. 65. in the sublime Idiom makes in the Perfect சொல்லினேன், the Gerund சொல்லி, which is derived from it, is used also in the vulgar Dialect, altho' this Perfect is not. All the Rest form their Gerund by substituting *u* for the Termination of the Perfect, ஏன்: thus from வந்தேன், வந்து; from பட்டேன், பட்டு; from பெற்றேன், பெற்று; from

உண்

உண்டேன், உண்டு; from என்றேன்; என்று &c. Except ஆனேன், போனேன், which have ஆக, போக, or more frequently; ஆய் and போய். Observe only, that this Gerund can never be governed by another Noun than that which governs the subsequent Verb, not being another Gerund, but either a principal Verb, perfecting the Speech, or an Infinitive, or a Participle &c. The same is observed in Latin, with Respect to the Gerund in *do*. Thus we cannot say, அவன்பாடி நானாடினேன்: because the Gerund, பாடி, is governed by அவன், and the following ஆடினேன் by நான்; but we must say, அவன்பாட நானாடினேன். Thus we cannot say in English, *he singing, I danced*: but, *to his singing I danced*: But we say with perfect Propriety, நான் பாடியாடினேன், *I danced singing*. Thus we say, நான் சொல்லிக்கொண்டு வந்த காரியமவன் செய்தான்; *he has done the Thing which I so often have been speaking of*; for altho' the Gerunds சொல்லி, கொண்டு, are governed by நான், and the principal Verb செய்தான் by அவன்; yet after the Gerunds follows the Participle வந்த, which is governed by the same நான் &c. This Rule must be rigidly observed; for I have seen even Men of Learning to commit Mistakes in this Respect. Hence we cannot say, கர்த்தர் பிறந்து ௲௮௱௨ ௵, *the* 1802 *Year since the Nativity of the LORD*; but must say either பிறந்த or பிறந்தது: and so with the Rest. Except however the Gerund ஆய், from the Verb ஆகிறது: which often serves to convert any Noun into an Adverb, as I shall shew Numb. 125. and then it does not follow this Rule.

72. The Participle they call பெயரெச்சம், *Defect of a Noun*: for

for it has the Signification of a Noun, but in Tamul it is not declined by Cases, Genders and Numbers, but one and the same Termination of the Participle serves for every Case, Gender and Number; wherefore they are right in saying, that it deviates from the Manner of a Noun. There are three Participles, present, past, and future. The Participle present is made by taking away the து from கிறது or க்கிறது: thus from ஆகிறது, ஆகிற; from செய்கிறது, செய்கிற; from போறது, போற &c. Thus from படிக்கிறது, படிக்கிற; from அடக்கிறது, அடக்கிற &c. The Participle perfect is made by taking away ஏன் from the Perfect, and adding short *a*: thus from ஆனேன், ஆன; from போனேன், போன; from பட்டேன், பட்ட, from பெற்றேன், பெற்ற; from படித்தேன், படித்த; from வணங்கினேன், வணங்கின; from முடுகினேன், முடுகின &c. The Participle future is the very Word which stands for the third Person neuter; ஆம் or ஆகும், போம் or போகும், செய்யும், இருக்கும், படிக்கும், அடும், ஆறும் &c.

73. Observe, that the two first Participles correspond with the Latin, but not the Participle Future; since செய்யும் for an Instance answers to the Participle *facturus*, *about to make*, only where this can be resolved by *who* or *which*, and the Future, *I*, (*thou*, *he* &c.) *shall make*. Thus, இதைசெய்யுந்தச்சன், is translated, *the Carpenter who shall make this*. But when the Participle in *rus* in Latin imports an Intent, in which Case we translate it, —— *in Order to* ——, then it can neither be resolved by *who* or *which*, nor by this Tamul Participle: for Ex. *Dominus bonis praemium daturus veniet*, *the LORD shall come to reward the*

 Good,

Good, is not well tranſlated into Tamul by ſaying, நல்லவர்களுக்குப்பலனளித்தருமாண்டவர்வருவார்; for this Propoſition correſponds to this, *Dominus, qui bonis praemium dabit, veniet, the LORD, who will reward the Good, ſhall come*, which differs widely from the firſt. Wherefore this Participle future, ſupplies only the Want of the Relative, *who* or *which*, which in this Language is wanting; thus, *at the Time when I ſhall do*, செய்யும்போது; thus, *the Parrot which ſhall ſay this*, இதைச்சொல்லுங்கிளி *&c*. But they do often and elegantly uſe this Participle, inſtead of the Participle preſent: thus, inſtead of ſaying எனக்கிருக்கிறகஸ்த்தி, they ſay எனக்கிருக்குங்கஸ்த்தி, *the Pain which I have*; thus, inſtead of ſaying, நீசெய்கிறவேலை, they ſay நீசெய்யும்வேலை, *the Work which thou doeſt &c*. But the Modes which in Reality, anſwer to the Latin Participle in *rus* and *dus*, I ſhall point out Numb. 123. in the following Chapter of the Syntax.

Here is ſubjoined a Sample of the Conjugation of a Verb active, and one Sample is ſufficient, as the Conjugation of Verbs active, neuter and paſsive go all the ſame Way. We ſhall only have occaſion to ſhew hereafter, how a negative Verb (peculiar to this Language) is formed of any Verb, either active, neuter or paſſive and conjugated, and how the paſſive is formed from the active.

The Terminations added to the firſt and ſecond Perſon, and to the third maſculine Perſon of the ſingular and put in a Parentheſis, are the honorifick Termination.

PRESENT.

Sing. பண்ணுகிறேன் (பண்ணுகிறோம்) *I make*.
பண்ணுகிறாய் *thou makeſt* (பண்ணுகிறீர் *you make*.

பண்

பண்ணுகிறான் (பண்ணுகிறார்) *he makes.*
பண்ணுகிறாள் *ſhe makes.*
பண்ணுகுது or பண்ணுது *it makes.*

Plur. பண்ணுகிறோம் *we make,*
பண்ணுகிறீர்கள் *ye make.*
(பண்ணுகிறார்கள் *they make.*
(பண்ணுகுது or பண்ணுது *they* (the Things) *make.*

PRETERPERFECT.

Sing. பண்ணினேன் (பண்ணினேம்) I *have made.*
பண்ணினாய் *thou haſt made* (பண்ணினீர் *you have made.*)
பண்ணினான் (பண்ணினார்) *he has made.*
பண்ணினாள் *ſhe has made.*
பண்ணிற்று *it has made.*

Plur. பண்ணினோம் *we have made.*
பண்ணினீர்கள் *ye have made.*
(பண்ணினார்கள் *they have made.*
(பண்ணிற்று *they* (the Things) *have made.*

FUTURE.

Sing. பண்ணுவேன் (பண்ணுவோம்) I *will make.*
பண்ணுவாய் *thou wilt make* (பண்ணுவீர் *you will make.*)
பண்ணுவான் (பண்ணுவார்) *he will make.*
பண்ணுவாள் *ſhe will make.*
பண்ணும் *it will make.*

Plur. பண்ணுவோம் *we will make.*
பண்ணுவீர்கள் *ye will make.*
(பண்ணுவார்கள் *they will make.*
(பண்ணும் *they* (the Things) *will make.*

IMPERATIVE.

Sing. பண்ணு *make thou* (பண்ணும் *make you.*)
Plur. பண்ணுங்கோள் *make ye.*

(Or in the following ſofter Manners.)

Sing. பண்ணக்கடவாய் (பண்ணக்கடவீர்)
Plur. பண்ணக்கடவீர்கள்.
Sing. பண்ணுவாயாக (பண்ணுவீராக)
Plur. பண்ணுவீர்களாக.
Sing. நீ (அதை) பண்ணவும்.
Plur. நீங்கள் (அதை) பண்ணவும்.

INFINITIVE.

பண்ண to make.

GER

GERUND.

பண்ணி *making*.

PARTICIPLES.

Pres. பண்ணுகிற. Preterp. பண்ணின. Fut. பண்ணும்.

To this is added on several Sheets a Table shewing the Formation of the Present, Preterperfect, Future, Imperative, Infinitive, Gerund, and Participles of the Present, Preterperfect and Future of a Number of Verbs, as Examples to the preceding Rules. The Examples to each Rule in the preceding 2. Paragraph of this Chapter are placed in alphabetical Order.

§. VII.

OF THE NEGATIVE VERB.

74 IT is peculiar to this Language that it has a Mood, by which, without any Particle implying a Negation, they express the negative Sense of any Verb. The Tamuler call the *Negation*, எதிர்மறைமொழி. The negative Verb is thus made. To the Imperative add long ஏன்; and if it ends in *u*, it is always dropp'd; if with another Vowel, ய or வ is inserted according to the Rule Numb 14. but if it ends with a Consonant preceded by a short Vowel, that Consonant is doubled, and ஏன் joined to it: thus, போகு, போகேன்; நில்லு, நில்லேன்; துடை, துடையேன்; வணங்கு, வணங்கேன்; அடக்கு, அடக்கேன்; முடுகு, முடுகேன்; நட, நடவேன்; படி, படியேன்; உண்ணு, உண்ணேன்; என்னு, என்னேன், சொல்லு; சொல்லேன்; காண், காணேன்; செய், செய்யேன்; மெய், மெய்யேன் &c. Except only those which have a long

Vowel

Vowel before கிறது; these form the Negative in கேன்: thus ஆகிறது, ஆகேன்; போகிறது, which in Fact is போக்கிறது, போகேன்; வேகிறது, வேகேன்; நோகிறது, நோகேன்; சாகிறது, சாகேன் &c. After this Form the negative Verb is conjugated as a positive; only in the third Person Neuter it has *âthu*, for Ex. ஆகாது, சொல்லாது: or also, dropping the து, it makes ஆகா, சொல்லா &c. Thus the Negative of செய்கிறது is:

SINGULAR.

செய்யேன்		I will not make.
செய்யோம்	*hon.*	
செய்யாய்		Thou wilt not make.
செய்யீர்	*honor.*	
செய்யான்		He will not make.
செய்யார்	*hon.*	
செய்யாள்		She will not make.
செய்யாது		It will not make.

PLURAL.

செய்யோம்		We will not make.
செய்யீர்கள்		Ye will not make.
செய்யார்கள்	M. & F.	They will not make.
செய்யாது	Neut.	They will not make.

75 This Negative properly signifies the Future; however it is used also for the habitual Perfect, and is well rendered by the Expression, *I am not used*: thus, முன்னுந்திருடேனினியுந்திருடேன், *I have neither heretofore been accustomed to steal, nor shall I steal hereafter*. Thus, if you ask any body, *have you committed*

committed this Sin? and he anſwers, செய்தேயன், it ſignifies; *I am not in the Habit of doing it*. In like Manner they uſe alſo the Future of the poſitive Verb inſtead of the Perfect Tenſe, when they intend to denote an habitual Continuance, I *am wont &c*. Thus if to that Interrogation about the paſt, *have you committed this Sin?* he anſwers by the Future செய்வேன்: then it is not ſimply, *I have done it*, but, *I uſe to do it &c*. Beſides this Tenſe they have an Imperative negative, the Form of which is taken from the third Perſon neuter, by changing *u* into *é*: from செய்யாது is made செய்யாதே, *don't do it &c*. to which if you add யும், you have the Form of the polite Imperative, செய்யாதேயும் &c. If to this again you add கோள், you have the ſecond Perſon Plural செய்யாதேயுங்கோள் &c. They have alſo a negative Gerund and it's Form is that ſame Word which expreſses the third Perſon neuter செய்யாது, to which they often add *é*, and ſay for Ex. ஏன்னுஞ்செய்யாதேபோனான், *he went away without doing any Thing*: or dropping the து, they add மல், செய்யாமல், *not doing &c*. They have likewiſe a Participle, whoſe Form is derived from the ſame third Perſon neuter, either taking away the து altogether, or changing it into த: thus செய்யா or செய்யாத. The firſt of theſe doubles the க, ச, த, ப, if they follow, as we ſaid in it's Place, p. 22, n. 26: thus செய்யாக்காரியம் or செய்யாதகாரியம் &c. This Participle ſignifies not only that which is not done or has not been done, but alſo that which ought not to be done: செய்யாததைச்செய்தான், *he has done that, which ought not to be done*.

76. The Tamuler uſe this Negative yet in another Manner: which

which is, to join the negative Gerund with the Verb இருக்கிறது, and then it receives it's Signification from the Gerund; the Persons, Number and Tense are taken from the Verb இருக்கிறது, which is conjugated after the common Way. Thus,

செய்யாதிருக்கிறேன்,	I do not.
செய்யாதிருந்தேன்,	I have not done.
செய்யாதிருப்பேன்,	I shall not do.
செய்யாதிரேன்,	I shall not cease to do.
செய்யாதிரு,	Do not.
செய்யாதிருக்க,	Not to do.

And in this Manner, without changing the negative Gerund, the Verb இருக்கிறது is conjugated thro' it's Persons, Numbers and Tenses. Lastly after the Manner of the Latins, they sometimes add to the positive Verb the Negation இல்லை, of which we shall speak below, Numb. 82: thus, செய்கிறேனில்லை, *I do not*; செய்தேனில்லை, *I have not done*; செய்வேனில்லை, *I shall not do. &c.* Or they add the Negation இல்லை, either to the Infinitive, for Ex. செய்யவில்லை, for each Tense, Person and Number: or else they add it to the Verbale from Participles; for Ex. செய்கிறதில்லை, செய்ததில்லை, செய்வதில்லை, which serve to express the three Tenses for any Person and Number.

§. VIII.

OF THE PASSIVE.

77. IN this Language there are no Verbs, which be really passive of themselves: but they all become Passives by adding the Verb படுகிறது, *to suffer*. For those which somebody calls

Passives,

Passives, for Ex. வளருகிறது, முடிகிறது, விளங்குகிறது &c. are not Passives, but Neuters; for they do not express a Suffering from a Cause, but import an intransitive Meaning: for Ex. வளர்க்கிறது is to *encrease*, in an active Sense; does therefore வளருகிறது signify *to be encreased*, passively? by no Means, but it signifies *to grow*, Neuter. Thus we say, உன்மகன்வளர்ந்தான், *your Son is grown*: and for to express the Passive, *to be increased*, we must say, வளர்க்கப்படுகிறது. Thus முடிகிறது, is not, *to be completed*, in a passive Acceptation, but the Neuter, *to cease*. Thus we say well பெய்யமுடிந்தது *the Rain has ceased*; but if you would say, *I have completed this*, you must express it thus, நான் இதுமுடிக்கப்பட்டது. To illustrate this still the more, we say *I shine*, Neuter; *I enlighten*, Active; *I am enlightened*, Passive. To these correspond விளங்குகிறது, Neuter; விளக்குகிறது, Active; விளக்கப்படுகிறது, Passive. Hence we say well, சந்திரன்லோகத்தைவிளக்கும், *the Moon enlightens the World*: and சந்திரன்சூரியனால்விளக்கப்படும், *the Moon is enlightened by the Sun*: and simply, சந்திரன்விளங்கும் *the Moon shines*: and certainly we could not english this Phrase by saying, *the Moon is enlightened*; which however might be done, if விளங்குகிறது were a Passive. We may indeed add, சூரியனால்விளங்கும், *it shines by* (the Light of) *the Sun*; yet on that Account neither the Verb *I shine*, nor விளங்குகிறது, can be called passive Verbs. But as there are a great many such Verbs in this Language, I thought proper to explain this more at Length, that their true Signification might be known. The Tamuler do also often use the Verb Active in a passive Sense: thus சொன்னதுபோதும்; *what has been said*, *it*

is sufficient &c. This is done chiefly in Participles, when there is no Nominative along with them: thus சொன்ன சூத்திரம், *the said Rule*; அறிந்த ஞாயம், *the known Reason*: செய்த வேலை, *the Work done*. It would however be better to add the Verb படுகிறது, and to say, சொல்லப்பட்ட, அறியப்பட்ட, செய்யப்பட்ட.

78. Thus all Verbs become Passives, as has been said, by the Help of the Verb படுகிறது, *to suffer*, which is added to the Infinitive of any Verb, so that, without varying the Figure of the Infinitive, the Verb படுகிறது be conjugated thro' it's Persons, Numbers and Tenses: thus அறியப்படுகிறேன், *I am known*, அறியப்பட்டேன், *I have been known*, அறியப்படுவேன்; *I shall be known*, அறியப்பட்டு, *being known*, *Gerund*, அறியப்பட்ட, *having been known*, அறியப்பட, *to be known*, அறியப்படேன், *I am not known*, &c. For the same Purpose they sometimes add to the Infinitive the Verb பெறுகிறது, which, besides other Meanings, signifies *to merit*, *to obtain*: thus, அறியப்பெற்ற காரியம், *a known Thing*, that is, which has deserved to be known &c. Lastly the Tamuler use sometimes, but rarely, the Verb உண்கிறது, with some Verbales, in a passive Sense. Thus from அறைகிறது, which is *to affix*, they say, அறையுண்டேன், யுண்டாய், யுண்டான் &c. *I*, *thou*, *he*, *have been affixed &c*. Thus from படைப்பு, which is a Verbale from the Verb படைக்கிறது, *to create*, they say, படைப்புண்டேன் &c. *I have been created &c*.

§. IX.

OF VERBS DEFECTIVE.

79. IN this Language, eſpecially in the vulgar, there are a great many defective Verbs, of which I ſhall mention ſome, that are the moſt neceſſary for Uſe. And 1) ஒக்கும், with a ſhort *o*, ſignifies, *it is equal*, and requires either the Dative, or the Accuſative, or the Ablative ஓடே: thus, அதுக்கொக்குமிது, or, அதையொக்குமிது, or, அதோடொக்குமிது, *this is equal to that*. This Verb has no Preſent at all. But in the Perfect it has all the Perſons according to the common Rule: ஒத்தேன், ஒத்தாய், ஒத்தான் &c. In the Future it has likewiſe all the Perſons according to the common Rule: ஒப்பேன், ஒப்பாய் &c. and the third Perſon Neuter is the aboveſaid ஒக்கும். It's Infinitive ஒக்க, *to be equal*, after the Manner of many Infinitives, as I ſhall ſhew in it's proper Place, is often taken as an Adverb and ſignifies *equally*, *together*: thus, ஒக்க வந்தேன், *I am come together*. It's Gerund is ஒத்து, from which is made ஒத்துக்கொள்ளுகிறது, *to conſent*, which is as much as ſaying, to take ſomething in a uniform Senſe. Hence this Gerund, united with the Verb இருக்கிறது, and carried on thro' each Perſon, Number and Tenſe, ſupplies the Defect of this defective Verb: thus, ஒத்திருக்கிறேன், ஒத்திருந்தேன், ஒத்திருப்பேன், ஒத்திரு, ஒத்திரான், &c. It's Participle perfect is ஒத்த: hence இப்படிக்கொத்த, is the Dative of the Noun படி, *a Manner*, the Particle இ inſtead of the Article இந்த, and the ſaid Participle; as if one were to ſay, இந்தப்படிக்கு ஒத்த, that is, ſimilar to this Mode, and is well rendered by

this

this one Word, *such*. It has moreover the Negative எப்லோவன், &c. after the general Rule; the வ is doubled because the first Syllable is short. (This is to be carefully observed; for if the first Syllable be pronounced long, it has a most filthy Signification.) Hence it has a negative Gerund as the other Verbs, எவ்வாது, or எவ்வாமல், and a negative Participle எவ்வாத. Lastly it has a Verbale in பு, as almost all those which end in க்கிறது, which is எப்பு, *a Likeness*: தேவனுக்கொப்பில்லை, *he has no Likeness &c*. I might have expressed it shorter by saying, that this Verb wants only the Present Tense and the Imperative Mood; however, I was willing to give a detailed Account of all it's Words, because a certain Author, upon what Grounds I know not, has wronged this poor Verb out of the greatest Part, and assigns to it these three Words only, எக்கும், எவ்வாது, எவ்வாத: and yet all those mentioned above, are common and in every body's Mouth.

80. 2) வேணும் is the third Person neuter future of the Verb வேண்டுகிறது; hence in the elegant Idiom they say not வேணும், but வேண்டும், retaining the ட, which even in the vulgar Dialect is retained in other Words which belong to this Verb. It signifies both *to pray*, and *to be necessary*: hence வேணும், according to the second Signification means, *it is wanted, it is necessary*; since they frequently use the Future instead of the Present: wherefore that which is wanted, is fitly placed in the straight Case; but the Person who wants it, in the Dative. Thus இதெனக்குவேணும், *I have Occasion for this*, or, *this I want*; wherefore it is well, tho' not litterally, translated by, *I will this*. Besides this Word, there is in Use in the vulgar Language the

the third Person perfect வேண்டினது or வேண்டிற்று: the Gerund is வேண்டி: the Participle perfect வேண்டின or வேண்டிய: the Participle future, as usual, is the third Person neuter future, வேணும், which, like the Rest, is used also for the Present; thus எனக்கு வேணும் பொருள், *the Thing that I want, or, that I have Occasion for*: of the Negative it has only the third Person Neuter, according to the general Rule வேண்டாது or வேண்டா; it is become customary in the barbarous vulgar Idiom to add ம், and to say வேண்டாம், *it is not requisite, not necessary, I will not*. The negative Gerund is வேண்டாது, and the Participle வேண்டாத. But when வேண்டுகிறது signifies *to pray*, then it is in no wise defective.

81. 3) மாட்டேன் is the first Person negative of the Verb மாட்டுகிறது, *to be able*, which they use in the Future only: மாட்டுவேன், *I shall be able*, மாட்டுவாய், *thou shalt be able &c.* Hence மாட்டேன் is, *I cannot*, and is conjugated thro' all Persons, மாட்டாய், *thou canst not*, மாட்டான், *he cannot*, மாட்டாது *it cannot*, &c. Hence the same மாட்டாது or மாட்டாமல், is the negative Gerund, and மாட்டாத, the Participle. Besides மாட்டேன், மாட்டாய் &c. signifies also *I will not, thou wilt not &c*. But it differs much from the Word வேண்டாம், even then when this Word is also explained by *I will not*; so much so, that we can by no Means use both these Words promiscuously. The Difference is this: when the Act of not willing and the Action not willed regard the same *Subject*, then we use the Word மாட்டேன்; but when they regard a different Subject, we must use the Word வேண்டாம். Thus, if I would say, *I will not speak*; since both the Action of speaking

speaking and the Act of not willing regard the same Person, myself, I must use the Word மாட்டேன்; நான் பேச மாட்டேன். But if I would say, *I won't have you to speak*; then, since the Act of not willing regards me, and the Action of speaking, which I will not, regards another, I must use the Word வேண்டாம்: thus, நீய பேசவேண்டாம். In like Manner if I would say, *won't you speak?* as both the Act of not willing and the Action of speaking regards you; I must say, பேச மாட்டாயோ? But for to say, *won't you have me to speak?* since the Action of speaking regards me, and the Act of not willing regards you; we must say நான் பேச வேண்டாமோ? This Rule is diligently to be observed, as being very necessary, and in no Case to be deviated from.

82. 4) The Words இல்லை, அல்ல, are in their Tamulian Grammar reckoned amongst the Verbs; they both signify, *it is not*; with this Difference, that the first denies the Existence, the second the Essence: the Contrary of the first is the Word உண்டு or இருக்கிறது; the Contrary of the second is the Word ஆம் or ஆயிருக்கிறது. Therefore if I ask, *is there any Rice in the House?* if there be, the Answer is உண்டு or இருக்குது: if there be none, இல்லை. But if I see some Grain and asking about the Essence, say, *is this Rice?* if it is not, the Answer is அல்ல; if it is, the other answers either simply ஆம், or இதரிசியாயிருக்குது. But these two Verbs, இல்லை, அல்ல, have besides this Word, the Gerund இல்லாம, இல்லாது, இல்லாமல்; and அல்ல, அல்லாது, அல்லாமல்: to which, if the Verb இருக்கிறது be added, they are conjugated thro' all Persons, Numbers and Tenses.

They

They have the Participle இல்லாத, அல்லாத, instead of the Subjunctive *if*: இல்லாதால், அல்லாதால், and the compound Words இல்லாதிருந்தால், இல்லாதே போனால், இல்லாவிட்டால், *if it be not*. This last is used chiefly in the Beginning of a Speech, for *else &c*. Besides, these two Words may also be added to Nouns appellative made from Participles, for Ex. இதைச்செய்தவனில்லை, or அவனிதைச்செய்தவனல்ல; the first denies the Existence, and signifies as much as, *there is no body that has done this*: the second denies the Essence, and is the same as saying, *it is not he that hath done this*, and cuts short the Question, whether it was another or not. But both these Words can be promiscuously added to the Verbale from the Neuter: நானிதைச்செய்ததில்லை, or செய்ததல்ல, *I have not done this*.

83. 5) உண்டு is a Verb defective, which signifies, *it is*, importing the Existence, not the Essence, and is equivalent to the Latin *est*, when that is used to express the Verb, *to have*: as for Instance, if I would say, I *have this*, this may be fitly expressed in Latin by, *hoc mihi est*; and so in Tamul, இதெனக்குண்டு, and is construed like as, *est*, in that Acceptation. It has but this Word, உண்டு, which is used for both Numbers: there is also the Participle உள்ள, with the same Signification. It has no Negative, but the abovesaid இல்லை is rightly opposed to it in a negative Sense. உண்டு is also united with the Verb ஆகிறது, and becomes உண்டாகிறது, and signifies the same, that is, *to be*, as it is used for *to have*, and then it is conjugated according to the Rules of the Verb ஆகிறது. Moreover உண்டாகிறது signifies also *to become*, and if the Active ஆக்கிறது

be

be joined with it, thus உண்டாக்கிறது, it is *to make, to create*.

84. 6) போதும் is altogether a defective Verb: for besides this Word, which signifies *it is enough*, it has only the third Person of the Negative போதா or போதாது: the negative Gerund போதாது or போதாமல், and the negative Participle போதா or போதாத. In all these Words, instead of த, some put an ர; thus போரும், போராது &c. the first Syllable being always long. This Verb is thus used, that the Thing which is enough, stands in the straight Case, and the Person who has enough, in the Dative: இதெனக்குப் போதும், *this is enough for me*; இதெனக்குப் போதாது, *this is not enough for me*.

85. 7) கடவது: this Word, which by somebody has been called a certain Particle, is in Reality a Verb defective, which has no other Words than the Future complete, of which, according to the Rule which we shall give in the next Chapter Number 107. this Verbale கடவது is made, which properly signifies, *the Duty of doing a Thing*. The Future has these Words: கடவேன், *I shall owe*, கடவாய், கடவீர், கடவான், கடவார், கடவாள், கடவும்; கடவோம், கடவீர்கள், கடவார்கள், கடவும். But the Verbale கடவது is used also for to express a Desire, and corresponds to the Word, *O that*——! as we shall see in the following Chapter, when we shall come to shew the Manner of supplying the Place of the Optative. Hence it is improper, when some count these Phrases: செய்யக் கடவாய், போகக்கடவீர்கள் &c. among the Modes of commanding. For they are not express Commands, but signify: *you should do, ye should go &c*. And to be sure we can say with

Propriety,

Propriety, செய்யக்கடவேன், in the first Person, which yet is ever wanting in the Imperative Mood.

§6. 8.) தக்க: the same whom I have been speaking of, calls this Word a Noun Adjective, whereas it really is a Participle perfect from the Verb defective தகுகிறது: which, as was said No. 60. hath in the Perfect தக்கேன், and therefore makes in the Participle perfect தக்க, which after the ordinary Way, which I shall point out in the following Chapter, becomes a Noun substantive, adding for the Masculine அவன், for the Feminine அவள், for the Neuter அது, always dropping one *a*, & makes தக்கவன், தக்கவள், தக்கது. The Verb தகுகிறது signifies *to be becoming*, or *decent*, *fit*, *proper*, *convenient*. Besides these mentioned Words, it has all the Words of the Future, தகுவேன், தகுவாய், தகுவான் &c. the third Person neuter of which is தகும், *it ought*, *it is fit*, which Word also according to the universal Rule No. 72. serves instead of the Participle as well present as future: thus பொறுக்கத்தகும் பாவம், *a Sin which it behoves to forgive, a venial Sin*. It's Infinitive is தக, it's Gerund தக்கு, which is not used in the vulgar Tongue, tho' as was said, they use the Participle தக்க. It's Negative is தகேன், தகாய் &c. whose third Person neuter is தகா or தகாது, *it is not fitting*. It's negative Gerund is தகாது, or தகாமல்; and the Participle தகாத; whence பொறுக்கத்தகாத பாவம், is *an irremissible Sin*, *which it behoveth not to forgive*. From this Verb also comes the Word தகுதி, *Propriety*. In like Manner as from மிகுகிறது, *to grow*, comes மிகுதி, *Growth*; from தொகுகிறது, *to assemble*, *neut*. (not the Active) comes தொகுதி, *an Assemblage*; from பகுகிறது, *to share*, *neut*. comes

பகுதி

பகுதி, *a Share*: hence, since the *Tribute* to Government is composed of Shares contributed by Individuals, it is called பகுதி &c. From what hath been said here, it appears, from what Root is derived that Phrase, for Ex. சொல்லத்தக்கதாக; it consists of three Words, சொல்ல, தக்கது; ஆக, and is explained by this Word, *for to say*, which in Tamul also is more elegantly expressed by this one Word, சொல்ல. But it is erroneous, what somebody hath written, that instead of saying for Ex. சொல்லத்தக்கதாக வந்தேன், we might say, சொல்லத்தக்க வந்தேன்; for since தக்க is the Participle, which in this Language can never be separated from the Substantive, & no Substantive follows here, this Phrase cannot be used by any Means; even as we cannot say, சொன்ன வந்தேன்: yet the Construction of both is the same. But we may fitly say, சொல்லத்தக்க செய்தி. To set this in a still clearer Light, you must know that there is another Verb தக்குகிறது, which is used to express *to remain in one's Possession*. Thus when I give any Thing to any body, if he means to say, *this is above my Station, it does not become me*; he would say, எனக்கு தகாது, from the Verb தகுகிறது. But if he would say, *this will not remain in my Power*, somebody will forcibly take it away: then he would say, எனக்கு தக்காது, from the Verb தக்குகிறது. This last Verb has for it's Infinitive தக்க: hence this same Word is the Participle perfect from the Verb தகுகிறது, and the Infinitive from the Verb தக்குகிறது: and therefore the same Word signifies *fitting*, *becoming*, and *to remain*, or *that it remain*. Hence this Phrase, செய்யத்தக்க பிரகாரமாகச் செய்துகொள்ளத் தக்க, பண்ணுவேன், is literally,

according

acting in an apposite Manner, I shall make that this be permanent to thee, where in the first Place, துக்க being the Participle of துக்குகிறது, it does not double the following ப; but in the second Place; where தக்க is the Infinitive of தக்கிறது, it doubles the following ப; all according to the Rules given in the first Chapter of the Augmentation of Letters.

87. 9) கூடும், from the Verb கூடுகிறது: this signifies *to join*, in the neuter Sense *to coalesce*, *to agree*. Thus, if you mean to say, *he joined me either in a Journey, or in Opinion, or in some Work*, you should say என்னோடேகூடினான். Thus, to say *these Boards are well united together*, you must say, இந்த பலகைகள் நன்றாய் கூடினது &c. And in this Sense this Verb is not deficient in any one single Word, and is conjugated according to the general Rules without any Exception, and all the Words of it are daily in every body's Mouth. But sometimes it signifies also, that something *may happen*; and according to the above Signification it is as much as if I should say, *this Effect agrees with that Cause*. In this Sense not all the Persons, but only the third Person neuter occurs; for the Present & Future, கூடும்; for the Perfect, கூடினது; for the Infinitive, கூட; for the Gerund, கூடி; for the Participles, கூடுகிற, கூடின, கூடும்; for the Negative கூடாது, கூடாமல், கூடாத &c. But in this Sense and the like Words we use the Verb ஆகிறது. Thus, இது செய்ய க்கூடும் or செய்யலாகும், *this can be done*: thus, இது செய்யக்கூடாது, or செய்ய லாகாது, *this cannot be done*: thus, செய்ய க்கூடினவேலை, or செய்யலான வேலை, *a Work which can be done &c.*

88. 10) Lastly I shall reckon போறு amongst the defective

Verbs,

Verbs, tho' it does not properly come under this Description. For this Word comes from the Verb போலுகிறது, which signifies *to be like*, neut: which Verb is neither defective nor irregular in the elegant Idiom, where it has in the Present போலுகிறேன், in the Perfect போன்றேன், in the Future போலுவேன் &c. However, as in the vulgar Dialect no other Words are ever used besides these four, போல, போலும், போல், போலே, in Compliance with the Custom I count it amongst the Defectives. Of these போல, *pôla*, is the Termination of the Infinitive, and signifies, according to the Power of the Infinitive, *that I (thou, he &c.) may be like*, Thus: அவனைப் போலச்செய், *do as he does*, literally, *do so as to be like him*. போலும் is the third Person neuter future, and according to Custom is used also instead of the Present; thus, இந்த ப்பூனை, புலியை போலும், *indeed this Cat is like a Tiger &c*. Hence the same Word is also the Participle future, and is likewise used as a Present; and then it must always go before, and immediately be connected with another Noun, and has the same Meaning as the Adjective *like*: thus, புலிகளைப்போலுஞ் சேவகரைக் கண்டேன், *I have seen Soldiers that are like unto Tigers &c*. போல், *pôl*, and with an *ê* to it, போலே, according to the Rules of the elegant Dialect, is a Syncope of *pôlum*, as a Participle, and signifies the same; and is always well explained by *as, like as*.

CHAPTER IV.

CHAPTER IV.

OF THE SYNTAX.

§ I.

OF CONSTRUCTION.

89. LIKE as a Work is more adorned by Art than by the Matter; so the Value of each Idiom is more enhanced by the Elegance of the Syntax, than by the Choice of Words. Foreigners frequently use English Words, whilst the Turn of their Phrases is by no Means English; and oftentimes we speak a European Language with Tamulian Words. In this Manner somebody had been holding forth a long While, when an old Woman addressed him thus; Sir, says she, what you are telling so elegantly in your own Tongue, pray tell it us in our Language also. He blushed; for he thought that he had been speaking Tamul. Of this I shall give an Example, as a Caution to the Students of this Language. In the words of Christ Matthew 18. 17. *he that refuseth to hear the Congregation, let him be unto thee as an Heathen and a Publican*: the Phrase, *let him be unto thee*, has been rendered by somebody, உனக்குக்கட்டு, which signifies, *keep him*, (that is, *for thy Use*,) which certainly does not express the Idea or Meaning of Christ, but the Expression, *let him be unto thee*, signifies, *consider him as*——, and must be expressed in Tamul by, உனக்குவேறாகக்கடவான். I think it therefore well worth While, to add something concerning the Tamulian *Syntax*: little indeed, considering the great Extent of the Idiom; tho' to Beginners it will perhaps appear too prolix.

90. To make therefore a Beginning with the Construction; This, I dare assert, will be the more elegant, the nearer it approaches

the elegant Latin Style; tho' it has now and then some dissonant Phrases, as I shall relate further on. Moreover, this Language is laconic in a very high Degree: and the shorter you express yourself, the more elegant will be your Diction. Therefore in those Writings which the Tamulian Authors have left to Posterity, you will not once perhaps read for Ex. போகத்தக்கதாக, for போக; nor ஞாயமென்கிற நாமத்தைக் கொண்டிருக்கிறவன், instead of ஞாயமென்பவன்; nor என்று சொல்லுகிறது அனுசரிக்கத்தகுங் குன்றது சத்தியமாகும் என்கிறத்துக்குச் சந்தேகமில்லை, which can be well explained by these three Words, என்பது நிற்செயந் தானே &c. Wherefore it agrees not with the Style of this Language, to use these and the like Phrases, chiefly in Works intended for Posterity. Hence, since the Verb இருக்கிறது signifies, *to be*; in every Phrase, where the Verb, *to be*, is construed with two Nominatives, as *GOD is good*, the Tamuler do not usually add இருக்கிறது, but, laconically enough, reject the Verb. Thus, அவனார், *who is he?* இதுநல்லதோ, *is this good?* and it would be uncouth to say, அவனிருக்கிறான் &c. Thus it will be more elegant to say: வந்தவனெங்கே, *where is he that came?* இது பாவம், அதுபுண்ணியம், *this is Sin, that is Virtue*, ஆண்டவர் சித்தமானார், *the LORD hath decreed &c.* And altho' one may say, வந்தவன் எங்கே இருக்கிறான்; இது பாவமாயிருக்கும்; அது புண்ணியமாயிருக்கும்; ஆண்டவர் சித்தமாயிருந்தார் &c. yet the first are more elegant, because they are shorter. But that I may proceed orderly in giving some Rules concerning Construction, here follows

91. *Rule* 1. The Tamuler use the straight Case in the same

Manner

Manner as the Latins. Sometimes they use it instead of the Accusative; பணந்தந்தேன், instead of saying, பணத்தைத்தந்தேன், *I have given Money &c.* the frequent Use of which, however, I do not admire. They seem also to use frequently the straight Case instead of the Genitive. Thus, மரக்கொம்பு, for மரத்தின் கொம்பு, *the Branch of a Tree*; thus, மலையுச்சி, for மலையினுச்சி, *the Top of a Mount &c.* But in Reality they do not use the straight Case instead of the Genitive, but they use the Noun Substantive as an Adjective, according to the Rules laid down No. 43. Hence they will never say, மரங்கொம்பு, ஆடு குட்டி, ஆறு மணல் &c. for if they said so, this would indeed be using the straight Case, மரம், ஆடு, ஆறு, &c. instead of the oblique; but they say, according to the Rules of Adjectives, மரக்கொம்பு, ஆட்டுக்குட்டி, ஆற்று மணல் &c. Wherefore also, when according to the 4th Rule there laid down, they join some Nouns without any Change from the straight Case, as மலை மனுஷன், குளிர் காற்று &c. even then they cannot be said to use the straight Case instead of the Genitive, but the Substantive after the Manner of an Adjective. Therefore, altho' மலை signifies *a Mount*, and குளிர், *Cold*: yet மலை மனுஷன் is not, *the Mountain's Man*, but, *a Mountaineer*; and குளிர் காற்று is not, *a Wind of Coldness*, but, *a cold Wind*: and so with all the Rest.

92. *Rule 2.* The Use of the Genitive differs from the Latin Syntax in this, that the Tamuler never use the Genitive but in Conjunction with—and immediately before, another Noun, on which it depends, as the Effect on the Cause, the Part on the Whole, the Subject on his Lord &c. Or they join it also to some

some Nouns, which, as I shall mention below, are taken as a Kind of Particles.

93. *Rule* 3. The Tamuler use the Dative nearly after the same Manner as the Latins. Thus 1) like as in Latin it is more elegant to say, *quod tibi Nomen?* than, *quod est Nomen tuum?* so in Tamul also it is better to say, உனக்குப்பேரென்ன, than, உன் பேரென்ன. Thus for Ex. it sounds better in Latin if I say, *Malis omnibus universalis Medicina est Patientia*, than, *Malorum omnium Medicina &c*. Just so in Tamul is the Dative more elegant than the Genitive: எல்லா நோயக்குப்பொது மருந்தாகும் பொறுமை. Thus in both Languages the Dative is more elegantly used in these Phrases: பெண்ணுக்கழகு நாணம், *Mulieri Pulcritudo, Verecundia*; ஆனைக்குத்தொங்குங்காது, *Elephanti pendent Aures*; பாவமே மனுஷருக்குப்பகை, *humano Generi Hostis Peccatum*; and the like. Thus for to explain Advantage or Prejudice, and almost in all those Cases, where the Latins elegantly use the Dative, the Tamuler also fitly use it. 2) Contrary to the Custom of the Latins, they use the Dative in Comparatives. Thus, அதுக்கிது பெரிது, *this is greater than that*; எனக்கு நீயசாஸ்த்திரியோ, *art thou more learned than I? &c*. And this Mode is very elegant. 3) In mentioning Distances, either the one or both Terms of Distance are placed in the Dative. So they express the Phrase, *From hence to Wallore it is ten Malabar Miles, (or four Malabar Hour's Distance,)* in this Manner, இதுக்கும் வல்லூருக்கும் பத்து நாழிகை வழியுண்டே, so that both Terms stand in the Dative: or they say, இதுக்கு, வல்லூர் பத்து நாழிகை வழி த்தூரம்; and then one Term only stands in the Dative, and the other in the straight Case. Hence

by

by this Rule, since அப்புறம், அப்பால், *beyond*, இப்புறம், இப்பால், *on this Side*, import a Distance, they require the Dative: thus, ஆற்றுக்கப்புறம் or அப்பால், *on the other Side of the River*; ஆற்றுக்கிப்புறம் or இப்பால், *on this Side of the River*. Thus, மேல், *above*, கீழ், *below*, முன், *before*, பின், *behind*, being Words denoting a Distance, they require, not the Accusative as in Latin and English, but usually follow the Dative. Thus, இதுக்கு மேல், அதுக்கு க்கீழ், இதுக்கு முன், அதுக்கு ப்பின் &c. Hence the Motion to a Place requires also a Dative: thus, ஊருக்கு ப்போனான், *he went to the Town*; வீட்டுக்கு வந்தான், *he came home &c.* 4) The Time also stands mostly in the Dative: இன்றைக்கு வா, *come to-day*; நாளைக்கு ச்சொல்லுவேன், *I shall tell to-morrow*; இரண்டு வருஷத்துக்கு நீய வாராமலேன், *why did you not come these two Years? &c.* I say, *mostly*: for they also make Use of the Ablative இல், as we shall say in it's Place, No. 96. Observat. 5. 5.) The End proposed is expressed by the Dative: என்னத்துக்கு வந்தாய், *on what Errand are you come? &c.* Hence, whenever in the English Language we express an End intended by the Preposition *in*, *to*, or *for to*; or also by the Particle *that* or *that not* with the Subjunctive; on all these Occasions we may fitly use the Dative in Tamul. Thus, *in Praise*, or *to the Praise of GOD have I written this*: is well rendered in Tamul by, தேவ ஸ்தோத்திரத்துக்கிதை யெழுதினேன். Thus these Phrases, *for to talk well, Practice is requisite*, நீய நன்றாய்ப் பேசும் படிக்கு ப்பழக்கம் வேணும்: and, *that I might not die, he died himself*, நான் சாகாதபடிக்கு த்தாமே செத்தார் *&c.* might be very well explained by the Infinitive.